

THE CALCUTTA JOURNAL,

OF

Politics and General Literature.

VOL. III.]

MONDAY, JUNE 10, 1822.

[No. CXXXVIII.]

SUMMARY OF NEWS.

—549—

Politics of Europe.

There was no Arrival announced in Saturday's Report; and the two latest Papers of January, 4th and 5th, having had their contents examined and commented on at length, there remains no topic of European News that has not been laid before our Readers. As the wind has veered round to the South-west, and during the whole of Friday and Saturday blown a strong gale, we may expect the speedy arrival of whatever Ships might have been in the Bay at its commencement and detained in their progress up to the Sand Heads by the Northerly winds that preceded it. We may expect soon, indeed, vessels leaving England in February, which will bring us accounts of the opening of Parliament, if they met, as intended, on the 5th of that month. We prefer waiting that event, to indulging in speculations on the probable order of its proceedings, and shall fill up the interim as usefully and agreeably as we can.

In our present Number we have included Two Asiatic Sheets, to keep our Correspondence from falling again into arrears; and the largest portion of the space usually devoted to European information is occupied by an Article on England and America, from the last Number of the North American Review, of which so few copies reach India, that it will probably be new to most of our Readers, and we hope acceptable to all.

The remainder of our space will only admit a few short Extracts on general subjects, which require no comment.

Prices of Food.—Various paragraphs selected from provincial papers show to what a degree the price of certain articles of food has fallen in different parts of the country. This is, no doubt, good for the consumer; but what is it for those who produce the articles specified; upon whom, in the mean time, it is necessary to observe, the claims of Government press with unabated rigour? It is impossible to argue against the general utility of cheap provisions; but it is equally impossible not to feel for the situation of those who bring them to market and are there obliged to sell them at prices which do not remunerate. We wish Ministers to take upon themselves the feeling part, and afford relief in the only just way, namely, the reduction of taxes. It is impossible in this country, to establish a *minimum*; it is impossible to make an Act of Parliament, by which it shall be said that no man shall give so little for a pig, or a sheep, or a bushel of corn; but it is possible, the price being fixed by practice, to enable the farmer to sell his commodity with reasonable profit at the current price; and the way to attain this desirable end is the reduction of taxes. When the land-holder and land-owner complain (and God forbid the just complaints of any man should be obliged) that they cannot live—that the one cannot raise, and the other obtain his rent—what do they mean? They do not expect Government to bring in a bill to repeal low prices; they can expect only a diminution of taxes. Some, it is said, clamour for a diminution of the national debt; that is, a composition on the score of insolvency. But let such men consider by whose consent,—nay, by whose approbation and even incitement, this immense debt was contracted,—by whose acquiescence and encouragement loan after loan was taken up. Is it possible that the same men, or class of men should now refuse payment, and seek to obliterate a debt for the existence of which they alone are reasonable? We should reply, "Certainly not." It is clear, therefore, or at least it ought to be clear, that not many men of just feeling or eminent station are to be found among those who call for the extinction of the national debt. But if this must be suffered to remain a fixed lien upon public prosperity, it is equally certain that there is another, and

that a variable part of our expenses, which possesses no much sacred character, and which may be reduced, we believe, with as much benefit to the governors as the governed. That part is the current expenditure of the year. Here let the hand of retrenchment operate freely. But a few years ago Government could retrench nothing or little. This year they are said to contemplate such reduction as they had heretofore declared to be totally impracticable. If the Parliament and the nation have but the firmness to impose a few more impracticabilities of this kind upon them, there will still, we predict, be no obstruction to the public service; but on the contrary, the government of the country will be rendered more easy, by the increasing comfort and good humour of its inhabitants.—*Times*.

Europe and Asia.—In all quarters, it is at length admitted, that a Russian and Turkish war is inevitable. Even the public Journals which contended most strenuously for the solidity of the peace, now anticipate the speedy downfall of the Turkish power. Every account, public and private, from official authorities and intelligent individuals, concurs in representing the crisis to be at hand; and the last arrivals from Paris state that the official intelligence of the passing of the Pruth by the Russian Army was every moment expected.

A large portion of Europe and Asia, therefore, is on the point of a mighty change; and a very short time must determine its future destinies. The Ottoman Empire will, in all probability, have ceased to exist before the close of the present year. On every point it is assailed with dangers, which impel her to inevitable destruction. A formidable insurrection rages within her provinces on land, and has almost succeeded in driving her flag from the ocean. Her turbulent troops are ripe for revolt and mutual carnage. The Greeks are masters of Patras, and have put its garrison to the sword. The Persians pursue their victorious march, and have already occupied Bagdad. The Russian army bounds the European frontier, and is ready, at a moment's notice, to penetrate into her territory, with a force, the impetuosity of which must prove irresistible. The Pasha of Egypt is looking eagerly upon Syria, and impatiently awaits the arrival of a favourable moment for declaring himself independent. Vulnerable in every quarter, in the heart of her power and in the extremities of her dominion,—furiously attacked from without, and bleeding with the convulsive efforts of her revolted subjects within, the Crescent of Turkey is about to be lowered for ever, and to be trampled under foot by the avengers of her crimes. Her dominion will be remembered only for the barbarism which it has created or prolonged. Her fall will excite neither sympathy nor commiseration.

At such a moment as this, however, when all the energies of Great Britain may be suddenly required for the protection of her own interests, the maintenance of her honour and her rights, and the preservation of her dignity amongst nations, it is alarming to think of the reductions which are taking place in our naval and military force. A spirit is abroad, which may convulse Europe and the world, and involve the fate of kingdoms in the whirlwind of fierce and conflicting passions and tremendous events to which it is calculated to give rise. Whether we look at the possessions of Spain in America, or at Greece, Turkey, France, Spain, Portugal, and even Ireland, in Europe, we every where behold the most alarming indications of an approaching storm. Economy may be desirable; but we ought not to be unbuckling our armour, at a time when all our strength, all our force, and all our fortitude, may be required to preserve us amid the shocks of a contending world.—*Sum*.

Queen of Hayti.—It is stated that Mrs Christophe, the Ex Queen of Hayti, while resident at one of the hotels in town, lost jewellery to the amount of 1500*l*.—Some time after her departure, the property was presented at a pawnbroker's for 700*l*: the individuals being detained proved to be two servant girls, who were engaged at the hotel, and who had access to her apartment. The affair, however, we understand, was compromised and the valuables returned.

West of England.—An elegant hotel in the West of England, which was completed about seven years since, at an expense exceeding forty thousand pounds, was put up at auction about three weeks since, when no bidder being found above 7000*l*, the sale was postponed.

Potatoes.—The best mode of preserving potatoes is to pack them in casks when digging them from the ground, and filling the interstices, as they are put into the casks, with sand. The cask will hold as many potatoes as it without sand. By this means the air is sufficiently excluded, which is very injurious to the potatoes, as is the light of the sun: they cannot be too soon secured from both. Hundreds of barrels lately taken to the West Indies, on arrival, had preserved their flavor and sweetness as good as when they first came out of the ground, and they were not in the slightest degree affected by the close air of the ship.

Onions.—Mr. Macdonald, gardener to the Duke of Buccleugh and Queensberry, at Dalkeith, has communicated to the Caledonian Horticultural Society an important improvement in the culture of onions. As soon as the produce of his seed beds attains a proper size, he chooses a moist day, takes up the plants, and after immersing them in a puddle composed of one part soot and three parts earth, transplants them (by drilling) about four inches asunder, in rows, and afterwards carefully hoes them when required. This process answers with any kind of onion, and the root equals in size the best Spanish onion, heavier for its bulk, firmer, and more pungent.—Where the onion is cultivated on a large scale, boys and girls may be employed in transplanting, cheap.

Lighting the Streets.—The inefficient mode of lighting the streets of London in ancient times compared with the brilliant method of the present day, is worthy of notice. In 1690, a petition was presented to Parliament by the patentees of convex lights, for a further extension of their term, which was opposed by the city and lantern-makers, who objected to the company that the necessity of men going about the streets to snuff the lamps would endanger the safety of the inhabitants; and their having ladders with them would give them an opportunity of committing robbery by getting the windows of their houses. It appears that the city was at that time lighted with horn lanterns and candles, which, by a statue of Henry IV. every person was compelled to hang outside of his house.—*Hampshire Telegraph*.

Present State of the Slave Trade.—A pamphlet entitled 'The Present State of the Slave Trade,' has been distributed in the two French Chambers. It is extracted from information lately laid before the English House of Commons, and published by order of the African Institution. It is translated into French, and contains very curious and interesting details.

Courier and Morning Post.—It is stated that the proceedings instituted by her late Majesty's Law Officers, against the Proprietors of THE COURIER and THE MORNING POST Newspapers, have been dropped. The costs to be paid by the defendants.

New Discovery.—On Thursday last, (Dec. 6) by an order of his Grace the Duke of Wellington, Master General of the Ordnance, a Committee was formed at Woolwich, at which General Ramsay presided, for the purpose of trying the effect of an instrument for conveying projectiles, &c. and which may be used by cavalry, infantry, and riflemen. It may also be applied by individuals to the sports of the field, and is very highly spoken of by those who have seen it. Should it be adopted, it will effect a material change in the present system of military tactics. We understand the apparatus has been deposited with Major Lloyd, preparatory to its being submitted to the Board of Ordnance.—*Kentish Chronicle*.

New Chapel.—The consecration of his Majesty's new chapel forming a component part of the Palace, intended for Tuesday, Christmas-Day, is postponed until Tuesday, the 1st of January. A selection of sacred music will be combined with the consecration ceremony. This chapel, when filled, will be found to contain perhaps about 500 persons; upwards of 7,000 applications, it is said, have already been made for admission tickets on the above occasion. One Lady, we hear, very modestly applied to a Reverend Divine yesterday, for no less a number than fifteen, for herself and friends!

Gas Lamps.—On Sunday night, soon after twelve o'clock, the whole of the gas lamps in St. James's Park and Constitution Hill amounting to upwards of 500, said to be 525, were lighted for the first time, to try the effect of the works being completed. The operation was performed by 30 lamp-lighters, who accomplished the lighting in less than five minutes. They only continued burning for about half an hour. The works being found to be complete, they were lighted last evening for a continuance. Yesterday morning the old oil lamps were removed, in the course of the day, the posts were dug up and by the evening scarcely a vestige remained.—*Globe*, Dec. 25.

Corn Law.—There are, we believe, very few persons now in the empire, not even excepting the Ministers, and their immediate adherents, who do not feel that the interference of Parliament in the trade of corn was exceedingly mischievous. Had the vain hopes excited by the Corn Law not been raised, rents had been universally lowered throughout the kingdom three years since, and the farmer would now find in the fruits of his labour a happy competence for his own support. The great landed proprietors throughout England have at length seen the necessity of affording this relief to their tenants, and with their characteristic benevolence are extending to them the occasional succour of a remission of rents. This, however, is but a half-measure. This occasional remission of rents must be converted into an absolute reduction; for until the farmers are secured on this head, they never will labour with that heart and spirit which are essential to success. The Government must also, upon its part, extend some relief by diminishing the burden of taxation. There will then exist no occasion for protecting or excluding duties; the rentals of the proprietors, no doubt, will feel some diminution, but the actual holders of the land will find relief; and be placed in their proper condition. The expenditure of the farmer in rent, taxes, and labour being reduced, he will find the produce of his crops sufficient to meet his outgoings, and his exertions will be cheerfully made, as he will find them adequately rewarded. With respect to the eventual interest of the proprietors, there seems no reason to apprehend any serious injury to them. We should think that even they must acquire an increased degree of security and confidence. Upon this point a paragraph that appeared a few days since in this Paper offers an admirable illustration: Mr. Coke, of Holkham, has, with no less wisdom than benevolence, reduced his rental at the rate of 25 per cent, and his observation to those who condoled with him upon the loss of 20,000*l*. a year, placed the whole question, as it regards the landlords and proprietors, in a just and proper light.—"I have not," said this estimable patriot, "I have not lost 20,000*l*. a year by the reduction of my rents, but I have saved 80,000*l*. a year by enabling my tenants to live." Much wisdom and political science in a few words! a volume of commentary could add nothing to so valuable a text.—*British Press*.

Fund-Holders.—It is believed, and generally reported in quarters deserving much credit on the subject, that it is the intention of Ministers to try to prevail upon Parliament to reduce the interest paid to the Fund-Holders.—*Lloyd's Evening Post*.

Bank of England Notes.—A tradesman of Rochester actually found, in Russell-square, London, last week, a parcel, containing twenty Bank of England notes, of 1000*l*. each, for which no owner can be discovered. The Bank has pronounced them to be genuine, and has no order to stop payment!—*Star*.

England and America.

On the Complaints in America against the British Press. An Essay in the New London Monthly Magazine for February, 1821.

FROM THE LAST NUMBER OF THE NORTH AMERICAN REVIEW.

THE laws of reviewing, like the laws of war, seem to have provided some small alleviations for the inherent cruelty of the pursuit. In war, it is considered honorable and lawful, to storm a town and put man, woman, and child to the sword; and to turn armies into a defenceless district and subvert them on the plunder of a ruined peasantry is a practice, if not formally authorized by the international code, far too common to be thought strange. But to poison wells and massacre unarmed prisoners are held highly inhuman and barbarous; and it takes a good deal of patient reasoning on the one hand to reconcile a person of timid nerves to an unrestrained use of Congreve rockets, charged 'with tartarean sulphur and strange fire,' or to bring him wholly to feel delight on the other hand, in the torpedo that floats unsuspectingly down beneath the surface of the waters, and blows up a frigate in the dark. So in reviewing, and we may say periodical and anonymous writing in general, to judge from the most respectable precedents on both sides of the water, a pretty wide range is authorized by the common law of the literary republic; and it is permitted under the names of remark, stricture, observation, and reply, to mix up a good share of heterogeneous materials, and to make tolerably free use of that particular figure of speech, which the gods call misrepresentation, but for which the plain spoken men have invented a shorter name. All this, however, is thought to fall within the limits of authorized literary warfare; while a kind of sullen courtesy dictates an abstinence from gross personalities, and has especially made it a part of etiquette, in the various critical Journals of a respectable class, to abstain from direct controversy with each other. We have no disposition to break through this usage, as regards our brethren beyond the sea; if indeed we be not too humble to have a right to avail ourselves of it. We have accordingly confined ourselves in general, to those passing allusions and references which cannot well be spared in a Journal, that would keep the current of the literature of the day; and in a single instance only have ever undertaken a formal reply to any thing, which has appeared in the English periodical works. We are led to wish to continue in this course, not the more from considerations of propriety, than of convenience. A half anonymous controversy is a game too unequal to be wisely played; and in engaging in it one is never sure that he may not find himself involved in a contest with those who however weak their cause, possess the advantage of having nothing at stake; whom it is impossible to silence, and no credit to refute.

The essay at the head of this article has appeared to us to justify a departure from the general practice, add to form an exception to the maxims to which we have alluded. It comes before the world, under the sanction of a Journal, for which has been industriously claimed the recommendation of a name, to which none would pay a more cordial deference than ourselves. We have strong reasons, which will appear in the course of our remarks, for hoping, as well as believing, that no sanction is due from that quarter, to the statements made and sentiments expressed in the essay question. We are willing, however, to testify our regard to the distinguished person who has been represented as the conductor of the New Monthly Magazine, by a more particular notice than we should otherwise permit ourselves of remarks, which we are compelled to think not to be throughout deserving of his patronage. We do this the rather as the essay in question furnishes us with a convenient opportunity of illustrating the mode of speaking and writing, with regard to this country, which still finds favor in England, of which, being itself expressly occupied in treating the subject, it must be allowed to be a fair example.

The essay in question professes to speak of 'the complaints in America against the British Press;' and the immediate topics of it are suggested by Mr. Walsh's Appeal, and the review of that work in our own Journal for April 1820. The spirit, in which this production is written may be estimated from the motives ascribed, in its first paragraph, to those American writers, who defend their country against the alleged injuries done her, by the English press. These are compendiously assumed to be 'the ambition of a self-sufficient and irritable author to create a bustle about himself,' or if not that, a more expanded fretfulness in behalf of his country. We think that the imputation of such motives and feelings would come better at the end, than at the beginning of an article; and we see nothing to exempt it from the operation of the common law of construction, that promptly to ascribe mean and unworthy springs of action, proves nothing so certainly, as that he who makes the charge is himself obnoxious to it. This holds in all cases. But when one looks at the present case, and considers how much has been said to the disparagement of this country in England, in all quarters alike the low and the high; the number of low bred persons

who have fled, some of them from the clutches of justice in their own country, to traverse and vilify ours, and whose slanders, by being incorporated into the most respectable literary journals, have acquired an importance, to which even the strongest complaisance in them would not otherwise have raised them; when one considers that from the correspondence of a minister of state down to the school-boy's declamation, the English public has shown itself a too willing patron of abuse of America, we do think it somewhat unfair to speak of any reply on our part, however passionate in itself, as irritable and fretful. Our press was long, very long silent; and did little but meekly reprint the calumnies, which were sent over to us, as our brethren at Edinburgh justly state, in another connexion, 'by the bale and the ship load.' And now that Mr. Walsh has thought proper to lay before the public a most ample refutation of most of these aspersions, and what probably constitutes the main indication of 'irritability and fretfulness,' an alarming offset and parallel to most of the dark shades, with which the English pencil has saddened the portrait of America; and now that we, in our humble capacity, have reviewed that work, in a style sinning, we are quite sure, far more by its temperance than its warmth, we hold it no strong trait of generous warfare, to give us no credit for better motives and a better spirit. Nor is the regret with which we notice this general want of liberality at all diminished, by the particular allegations and statements of the writer of the essay. We hope it is not wholly our American simplicity, that makes us turn with something like disgust from charges of 'considerable exaggeration, and occasionally, we regret to observe, either direct falsehoods or suppressions that amount to falsehoods,' made in the first instance against individuals who were entitled to that politeness at least, which is due to all of whom we speak by name. And when we add, what will not have escaped the readers of the essay in question, that these charges of falsehood and suppression want the only sanction which should have induced any one to make them—the sanction of a clear specification and distinct proof, we think we have given one good reason for doubting whether the essay be entitled to protection, as coming from the respectable source to whom it has been ascribed.

We know not but we shall expose ourselves to a repetition of the charge of fretful and irritable retort; but being thus accused before the American and English public of 'direct falsehoods, or suppressions that amount to falsehoods,' we shall ask our readers' attention to one or two passages, which will show at least with what clearness of conscience the author of the essay has cast the first stone. 'We can perceive,' says he, 'from the tone of Mr. Walsh's book and of his Boston reviewer, that they have taken up the affair, in a spirit far exceeding that of an ordinary literary quarrel. They have labored hard to impress upon America, that she has become in this country the object of systematic hatred and contumely.' This is distinct and tangible. We therefore ask our readers' permission to repeat a few lines from our article, which is alluded to by this writer, and on which, as far as we are concerned, he rests his assertion. After having stated our opinion, that the praise and blame, alternately bestowed on America in England, have often had no other foundation in that country than reasons of party annoyance, on the part of the ministry and opposition respectively, we add, 'meantime we, who like all honest people wish to be thought and spoken well of in the world, and are sorely perplexed with this pitiless pelting from all quarters, are too apt, it may be, to generalize on the subject, and to suppose that there is a systematic and organized hostility to us in England, when perhaps the symptoms, which seem to indicate such an hostility, may be more easily accounted for.' We then proceed to find this account partly in the wish of the English government to discourage emigration; but still more in the fault finding spirit apt to infect not only English travellers in America but all travellers in all countries! We particularly quote other instances of this, in the case of other nations, and we express the opinion, that much of what has found its way into the most respectable journals in England is to be laid to the personal account of the unknown individual writers. Nor is it, till after these qualifications, that we add the remarks, 'that we do not wish to have it inferred that there is really no settled, regular hostility to America, in any portion of the English community.' And we explain this portion to be the relics of the old anti-American party of the revolutionary age. Now after these statements and qualifications in making which we certainly could not expect the approbation of a large portion of our readers who are disposed to carry much farther than we their conceptions of British hostility, it gives us no very exalted opinion of the candor of his writer, or of the conscientiousness with which he deals out his charges of falsehood, to find him accusing us 'of labouring hard to impress upon America, that she has become in England the object of systematic hatred and contumely.' But we hope to make this matter a little plainer, and settle one point at least in the controversy, viz: the discretion of this combatant. 'With the generality of our readers,' saith he, 'it might indeed be sufficient to assert and to appeal to their own knowledge of the fact, that in this country

America is the object of no such hatred or contempt; but as the Boston critic has boldly cited some examples to the contrary, we may as well stop to examine how far his selection has been fortunate. He accordingly quotes, as one of the examples of systematic hatred and contempt, boldly cited by us, the article on America, in the sixty first number of the Edinburgh Review, an article which we on the contrary cite as an example of the very reverse, and on which we make this remark; many of the attacks made on us, especially in the journals of the opposition, may well be ascribed to the personal feeling of the unknown individual who writes them, and not to any supposed party, far less of the nation. Though this writer, therefore, did well to stop to examine how far our selection had been fortunate, he would have done better to stop longer, and be sure that he did not represent us as citing that for one purpose, which we cited for the very opposite.

Though somewhat weary of pursuing this topic, we shall furnish a little further illustration of the principles of this writer, who calls persons by name, and charges them with falsehood. Here is praise enough, one should think, for national vanity of an ordinary appetite, but Mr. Smith has had the arrogance to glance at two little facts,—upon the first of which the Boston critic seems particularly sore,—the scantiness of their native literature, and the institution of slavery, the greatest curse and stain upon a civilized community; and this foul proceeding on the part of the reverend reviewer has cancelled all the merit of his previous panegyric. Here are implied two facts, one that we shewed ourselves 'to be sore on the subject of the scantiness of the American literature'; the second, that we took offence at the reviewer's allusion to the existence of slavery in this country. To these charges we have to reply, that in all our article there is no allusion whatever, to the subject of the scantiness of our national literature; there is no attempt made to explain, to deny, to palliate it; the topic is not glanced at. As to slavery, after proving that 'this greatest curse and stain upon a civilized community' was introduced into America, while it was a colony of England, supported here by the English government against the express petitions of the colonists, and checked by legal and constitutional provisions against the slave trade twenty and thirty years before the English abolition, our remarks had no further object, than to deplore the decision of the Missouri question made by Congress in 1820; remarks, for which we were duly censured, in the journals of the Southern States. We trust, moreover, that there are not many Englishmen who will deny the justice of the following observation made in the same connexion: 'As far as the reproach of holding slaves goes, England is as deeply involved in it as America; her colonies being all stocked with them, the fruits of their labours regularly sent home to old England, and their treatment no better, if as good, as in America.' Whatever may be thought of this, we did not prepare ourselves to be accused as the champions of slavery, nor do we think such a charge reflects great credit on the discrimination of him who makes it.

There are one or two other illustrations of the principles, on which this writer thinks it proper to conduct controversy, but we are satiated with these. We proceed to what is of far greater moment than himself or ourselves, that is, the real merits of the dispute between England and America, as far as they are touched in this essay. And here we shall pursue no close method, but take up the different points, as they are successively suggested by this writer.

The first then, which demands attention, is one of importance. The author of this essay would persuade us, that the abuse, of which America complains on the part of England, is only a little harmless pleasantry. 'Did they never pass by one of our caricature shops, where kings and queens, ministers and oppositionists, judges and bishops, and every man, woman, and child, who has had the good fortune to be of sufficient celebrity for the purpose, are regularly gibbeted for the entertainment of a people, who consider one of their most glorious privileges to be that of laughing at their superiors?' Here we are almost afraid to expose ourselves to the ridicule of making a reply. We are afraid that our brethren of the English nation—known in their hemisphere for their modesty—are making game of us vain Americans. It cannot be with any other design than that of extorting amusement from our credulous self-conceit, that we are bid to put the Edinburgh Review and the Quarterly Review, and Lord Grey and Mr. Canning, on the level with the makers and venders of caricatures, and our simple country on the height of kings and queens, judges and bishops; and that amidst all the charges rung upon us from 'grave to gay, from lively to severe,' we must remember it is only a rude, boisterous populace, laughing at their superiors. If we may venture to be serious, we would say, that while this injustice to our country was really confined to the low sources here pretended, a silence and disdain which they owed to themselves were maintained by the respectable writers of this country. It was only when tourists, to whom grammar was a mystery and a decent coat a despaired of treasure, who fled from the English bailiffs to America and back again from the American constables to England; it was only when this worthy class of travellers was espoused, quoted, and believed, in the most

respectable and honourable quarters, that we thought the quarrel worth taking up.

And here having reluctantly surprised ourselves in alluding to Mr. Fearon, who must be amazed to hear his name so often quoted in good company, we shall take the liberty of showing cause why we shall continue, not 'to be angry,' against which the writer in the New Monthly Magazine warns us, but exceeding sorrowful, to have Lord Grey still appeal to him as a gentleman. This 'gentleman,' we have been well informed, had been an apprentice to a Jewish stocking weaver in England, and received the highest character for his knowledge of hosiery, from his worthy principal. The historical muse has hid in obscurity how long and patiently he toiled at the stocking loom and retailed its production, by day, and lay down by night to enjoy that sleep that 'knits up the ravelled sleeve of care.' His merit could not long confine itself to this humble sphere, and at the time of his sailing for America, he had actually risen to be a member, whether as a partner, or as they call a clerk who goes round the country to solicit orders and collect debts, a *traveller*, (an appellation doubly appropriate to most of these 'gentlemen' that visit us,) we know not, but in some capacity or other, he was actually a member of a very reputable trading house on Ludgate hill. On the arrival of this gentleman in America, he applied for admission at a genteel boarding house in New York, and received, we presume, much the same answer that Anacharsis did at the door of Solon, that he had better go back to Scythia. Our gentleman, however, would not be put off; and when told that the apartments were all full, prayed to be taken into an attic, occupied by the menial servants of the house. It being thought, possibly, that he was an applicant for the office as well as the lodging, of the servants, he was admitted into this same garret. What furniture he found there we know not, as we have only his own account, and how far that can be trusted our readers will judge by his adding, that he paid something more than four guineas a week! This we think will satisfy our readers as to the gentility of Mr. Fearon, if it be any part of a gentleman's vocation not to take up with lodging in garrets, not to bear false witness against his neighbour. But we really thought we went on safe ground, in the present case; and confess ourselves to have been a little confirmed in our idea of Mr. Fearon's pretensions to gentility—which after all is a much less essential quality than veracity, to which we trust he does not even lay claim—by an authority which, if we mistake not, stands high in the estimation of the writer in the New Monthly Magazine. A certain most respectable literary journal for the months of January and April, 1819, spoke of forty families resident, we believe, in the neighbourhood of Southwark, on whom to transfer their allegiance and their affections to another government, sits as lightly, as to remove, in the fashionable season, from the ward of Farringdon without, to Margate or Rotting Dean. And this worthy community, continues the same document, selected and sent out Mr. Henry Fearon to the United States, to explore the way before them, and to prepare for their own emigration. Now we profess our little familiarity with the topography of London. We are so uninformed in this department, as not to know even the bearings of Farringdon within, far less of that, which is without; and as far Rotting Dean, it is terra incognita to us. By the time our country has sent to England a few such travellers as England is daily sending to us we doubt not we shall be made better acquainted with these points of geography. Though, however, we know little of them, there is a certain sound in their names, and a lurking sneer in the air, with which our brethren of the Quarterly pronounce them; which lead us mainly to fear that they are not—to speak safely—the central abodes of British gentility. If we may trust a kind of instinct in such things, there is a misgiving in our minds that Farringdon without is not the first region, in which a countess in her own right would fix her abode, and that Rotting Dean after all, even in the fashionable season, is one thing, and Brighton another. And yet these are the seats of the forty families, whose ambassador is before us, in the person of Mr. Fearon. 'What, says Pope, must be the priest where a monkey is the god?' If such were the principals, what must have been the agent? That nothing moreover might be wanting to establish us in this, we had Mr. Cobbett's testimony in confirmation of that of the Quarterly Review; and he must be a surly skeptic indeed who would doubt the only proposition, in which we suppose these two authorities ever concurred.

The next topic, which offers itself to us, is suggested in the following sentence. 'Surely a moment's reflection might have shown them that, on such occasions, silence and good humour are the only effectual weapons of defence, and that no wise and sober American should feel serious alarm for the character and dignity of his nation, even though a Scotch critic should make unreasonably light of Mr. Joel Barlow's inspiration, or because Mr. Sydney Smith's pen, in an hour of thoughtless gaiety, addressed some words of friendly admonition to the United States of America, under the homely appellation of Jonathan.' Now the objections we make to this insinuation, trifling as it is in itself, are, that it betrays a total ignorance of

the real state of facts, on an important subject, which it professes to explain. Nothing is more notorious than that the Columbiad of Barlow, or of Mr. Joel Barlow, for we perceive that this unlucky Old Testament name is no small part of the joke to our brethren abroad, nothing is more notorious, than that Barlow's Columbiad has even been regarded by the judicious public of the United States, as a total failure; that it has been little read and less liked; and that on its appearance the critical journals of this country handled it quite as severely, if not as wittily, as those on the banks of the Thames or of the Forth. Had those, who accuse us or suspect us of feeling sore on the subject of the Columbiad, done us the favour to ascertain the real feeling of the intelligent portion of the American community, they would have found that no annoyance could ever be felt, but at the suspicion of being champions and patrons of the work; and that every American, solicitous for the repute in which the taste of his country would be held abroad, was afflicted that so unhappy a specimen of it should have appeared, with such typographical splendor, and with the air of a national work. So too of the multitude of new and worthless words, which were fabricated by the author of that poem. We can safely challenge all the critics and purists in England to produce criticisms more unsparing upon them, than those which teemed from the presses of this country. Nor do we confine our remarks to the coinage of Mr. Barlow. The persecution of Americanisms at large has no where in Great Britain been pursued with as much keenness, as in this neighbourhood. We have in our view now a most learned individual of our Commonwealth, whose life has been devoted to the study of the English language in its sources, and whose success in these researches we believe to admit of honourable comparison with those of his most respectable colleagues abroad, who from his indiscreet haste of innovation and his patronage of sundry provincial terms, has found no favour, we had almost said no mercy among those of his countrymen best able to do justice to his acquisitions. And yet American scholars are charged with patronising the innovations of Barlow.

The best written part of the essay before us is upon the state of the English language in America. We explained our views on this subject in our review of Mr. Walsh's work, and the writer in question suggests nothing, which calls on us to correct them. We stated then, and we repeat now, that, on the whole, the English language is better spoken here than in England. We do not wish to be misunderstood; though we shall doubtless be misrepresented. We did not affect to say, that the English language was better spoken by well educated individuals in England; but we sufficiently explained ourselves as maintaining that the corruption of the language has gone so far in no part of America, as in the heart of the English counties. As to the specimens of the pretended American dialect found in such writers as Mr. Fearon, we doubt not the populace of Boston, New York, and Philadelphia may speak basely enough, and we cheerfully concede to Mr. Fearon a degree of intimacy in the potter-houses and oyster-boats of those cities, which enables him to speak to this point, with far more confidence than ourselves. We pity, however, any fair minded Englishman, who can suppose for a moment that there is any truth in all his dialogues and conversations; and whose knowledge of human nature, if nothing else, does not teach him, that they are wretched fabrications, compiled from a few local observations among such associates, as an ordinary foreigner falls in with. Whence should we learn our bad English? We are derided and taunted with our dependence on the English press. We are scorned for the poverty of our own literature. It is well known that our children's books are English; that many of our text books at the colleges are English; that our standard professional works are English; that we reprint every English work of merit before it is dry from the English press; that our stage is supplied—miserably supplied too, in all the modern drama—from England; that the English version of the Scriptures, from which the majority of our community imbibes by far the greater part of its English, is venerated as much here as in England; that Byron, and Campbell, and Southey, and Scott, are as familiar to us as to their countrymen; that we receive the first sheets of 'the new novel,' before the last are thrown off in Edinburgh; and how is it possible then that we should not speak good English?

Moreover, as to the standard of the language, the writer, on whom we are remarking, very justly says, 'that when we speak of the period, at which a language becomes fixed, we seldom annex a very definite or accurate meaning to the expression;' and he proceeds correctly to state, that the period, in which a language is fixed, is that in which its best writers flourish; and of course not to be ascertained by contemporaries, who cannot tell that better may not arise, than any who have gone before. Had this judicious conception always regulated the English critics, who have exercised themselves on Americanisms, they would have spared themselves much trouble. They would not have been at the pains of turning over the leaves of their Johnson's Dictionary to see if a word were there, and if they found it not, of branding it as an Americanism. But considering that language is a fluctuating thing, never stable, but constantly on the improvement or decline, or at any rate changing, they would have asked, whether it were not possible that a good and useful word brought to America by its first settlers, and of

approved use in their day, might not have survived on this side of the water, while it was lost on the English side; and if so, whether we or they, in respect to said word, have done the language most harm. Again, they would have considered whether a few such words as *congressional*, or, or belonging to a body of representatives equally chosen by the people, a sort of body, we believe, unknown in England; or *presidential*, or, or belonging to a chief magistrate ruling by the consent of the people, an idea also not familiar to the old world,—whether a few such terms, forced upon us by the peculiarity of our institutions, really furnish any ground for the charge of corrupting the language. Though we assent to the doctrines on the subject of language which this writer holds, and will not allow ourselves, even by his positive assertion, to be put on the other side of the question, and made the champions of any new fangled dialect whatever; yet he errs in one thing, in saying that it is 'only by the great writers that any authoritative and permanent innovations can be made.' The great writers like the small ones are much in the condition of Augustus, and make far fewer alterations, than might at first be thought. With some improvement, with the introduction of a few terms from a foreign or learned tongue with a little more regularity perhaps than the common parlance observes, they must write the prevailing dialect of the day. They record the innovations, which time and political causes have produced. Who were the great writers between Homer and the Attic dramatists, that converted the language from the Ionian to the Attic dialect? Who were the great writers that translated the Latin of the Sallian Songs into that of Plautus? Who were the great writers that formed that 'illustrious vulgar tongue,' of which Dante speaks, which he did not make, but found; and who were the great writers that transformed the Saxon of King Alfred into the English of Chaucer? It is a well known fact, that a written literature does not hasten, but delays these innovations, and that new languages almost spring up in barbarous tribes, among which there is no writing, in the time that it takes to produce a little change of orthography, in the language of a writing and reading community. We, it is true, have gone through great and wonderful political changes since the settlement of our country. It would have been natural that the human mind, transplanted to such new and untried scenes of action, should have moulded more to its new purposes and wants, this most flexible instrument of its will. But we have been fast anchored to the rock of English literature. There has never been a period, in which this did not constitute the far greater part of our intellectual aliment; and if any proof were wanted of the fact, it would be this, that a thousand leagues across the water as we are, the language has been going through the same changes on both sides the ocean. With the exception of some half dozen words, which have been preserved here and are obsolete there, and perhaps as many more of which the reverse holds, the sympathy kept up by means of the press has been so entire and perfect, that even down to cant words, and those indefinable shades of meaning which play on the top of social intercourse, and find their way into no book but of the most light and ephemeral cast, there is still an identity in the language. No one able to make the comparison can or will deny this. To charge us therefore with affecting a new language, we must needs repeat it, is a calumny; to charge us with actually writing or speaking a corrupt dialect is equally so. And we should be glad to know with what reason the peculiarities of individual American writers, industriously culled and exaggerated, furnish any better ground for a charge of corruption against the language generally prevailing here, than similar peculiarities in English writers, for a similar accusation against the purity of the tongue as written and spoken in England. We presume that the press set up by the American missionaries in the Sandwich Islands will furnish a good deal better English, than Mr. Bentham's Church-of-Englandism, and we protest our inability to see why we should, as Americans, be made to answer for Mr. Barlow's new words, any more than the English public for Mr. Bentham's.

We come now to a character, which this writer thinks fit to attribute to the large majority of American travellers in Europe, whom from personal observation he undertakes to say are 'vulgar, vain and boisterous; of common place and limited acquirements, whose conversation is made up of violent declamations against slavery, [*Americé monarchie*,] and as loud assertions of the superiority of America, over all the countries of the globe.' Now we presume the writer would not undertake to speak from personal acquaintance, as he does, of any but those whom he had actually had the misfortune to know; and if it is really true, that the great majority of American travellers whom he has known are of this sorry description, he has been more unlucky in the choice of his company, than commonly happens to a man, by no fault of his own. An occasional acquaintance of no very agreeable cast may now and then be forced upon one, and hospitality is sometimes put to severe exercises, by an unjustifiable facility of obtaining introductions. But where the large majority of a man's acquaintance, with any class of men, consists of the vulgar, vain, and boisterous, it is apt to awaken a suspicion of his own fine qualities. There is another unfortunate hint in the description given by this writer of a better sort of American travellers, of whom he has had the good fortune to know 'several'; a hint which convinces us that this whole discrimination is imaginary, and that he is really in

total ignorance of the opinions, which Americans carry to England, from there, or bring back. He says, that among the American travellers he has known, 'were several, who might be compared with the best specimens of the best classes of any community, that can be named—accomplished gentlemen and scholars, who had crossed the seas for the honorable purpose of enlarging their views, and travelling down their prejudices,' &c. It is this last clause, on which we propose to remark; but would first observe, that the passage we have cited, if sincerely meant, goes well nigh to refute all that has ever been said in England against America, and much that is asserted by this writer, in the sequel of his observations. What, accomplished gentlemen and scholars, who might be compared with the best specimens of the best classes in England!—Where born, where bred, where educated? In America? In Mr. Bristed's America; in Mr. Fearon's America?—Gentlemen, in that country where the migrant is told that 'he must live in loneliness, dejection, and despair, with the certainty of receiving at last, the burial of a dog, and the memorial of a ditch, or puddle?'—Scholars, from a country, where they speak the nauseous ribaldry quoted from Fearon, by his Reviewers? Persons to be compared with the best specimens of English society from that country, where 'there is a total absence of early religious education; from a country 'yet in its infancy?' Is this agreeable to the nature of human things; and would not the appearance of one, or two, or three such persons as are described, prove the falsehood of the common pictures of America, to the satisfaction of any one, who considers that manners are not formed by the individual, but caught from the circle around, and that education is derived from institutions implying public support and public resort? But we proposed to show that this writer speaks without information on the topic, and that, alike where he praises as where he condemns. He mentions the travelling down of prejudices, as one of the characteristics of respectable American travellers. From the connexion in which this remark is made, it is fair to conclude that it was intended to refer to extravagant republican and anti-Britannic prejudices, and that it is these, that the intelligent Americans travel down in England. On this head, we shall but state the fact, and leave the inference to be made by our readers. It is well known, that, till the close of the late war, a strong partiality for the English name and character was felt by one portion of the American community; a portion which yielded to none other, in any kind of respectability. It is no part of our purpose here to inquire into the grounds of this partiality. We think them to have been natural, nay honorable. It is equally true, that since the late war, this feeling has been declining; a fact equally notorious, but also not one, which we are concerned now to explain. There is no part of America from which more persons, in proportion to the population, have of late years visited Europe, than that which was also the centre of this warm British feeling; and the majority of those who went abroad may therefore fairly be presumed to have carried this prejudice in favor of England with them. We hope moreover that this fact will make the writer in the New Monthly Magazine willing to find among them a fair proportion of his better class of American travellers. And yet it is a fact, of which no one this side the water needs the proof, that almost without exception, those, who have gone abroad with the warmest zeal for every thing which bore the British name, have come back with moderated feelings. Our memory scarce supplies an instance of an idiot, of consequence enough to have his opinions known, who has not been cured of the Anglo-mania, if he had it, by going to England. The prejudice they have travelled down has been the insensibility to the worth of their own happy country, and an exaggerated estimate of European superiority. The causes of this have been chiefly two. The one is the old cause, *presentia minuit famam*, and the discovery that with all the glory, wealth, and strength of England, all the public magnificence and private comfort, all the noble institutions, the venerable characters, the hearty hospitality which command the respect, admiration, or gratitude of the traveller, there are defects of which he had formed no adequate conception, and which show that things are severely balanced in the system of Providence. But there is another cause and one far more operative, why the partiality which an American traveller carries to England is diminished there: and we quote it with the simple design of corroborating the statement, that justice is not done us in that country. It is this,—when an American goes to England he leaves his party politics behind him; he is no longer a friend of England or a friend of France, but he is an American; and he is exhausted with finding the most absurd misrepresentations of his country credited, and the ignorance which prevails with regard to us, equalled only by the positiveness of those who labor under it. Now a man must have a constitution which we are sure no high spirited Englishman would for a moment approve, who could be so bribed and soothed by private courtesies and personal hospitality, however kind and hearty and no where in Europe are these so kind and hearty as in England, as to be reconciled to this estimation in which his country is held, and ever has been held, to this contumely with which she is too often treated. Accordingly it is a fact, exceedingly notorious, that the warm attachment to England carried to that country by many of the most respectable Americans, who have visited it, has been much diminished on their return. If there be

exceptions to this, they are but exceptions. And no single circumstance not of greater consequence, is a matter of more familiar observation, than that a voyage to England is the sovereign remedy for an excessive attachment to that country. Philosophical and candid minds will of course prevent this from running to the opposite extreme. They will not allow the estimation, in which they hold the land of their fathers, the land from which they derive their language, their laws, and their manners, to be permanently affected by the unkindness or injustice with which America is treated in England. They do not allow that England and the great treasure of its illustrious names belong so exclusively to the present generation of men, that we, whose fathers were Englishmen, and in whose country English principles of liberty have taken deeper root and produced finer fruit than they have done in their own soil, are not entitled to our full share of the inheritance. But we repeat the assertion, that if, among the prejudices of intelligent and liberal Americans, alluded to by this writer, coolness to England is to be reckoned, for one instance where this prejudice is travelled down, we are acquainted with ten, where it is travelled up;—and that in general, it is only on his return to his native land, and by studious abstinence from the vehicles of aspersion, and by dispassionate weighing of the great merits of the English character, and fond gazing on the bright spots in their history, that the best disposed American becomes able at last again to say.

'England, with all thy faults, I love the still.'

The next subject of remark, which is suggested to us, is treated in a series of sentences pleasant enough in themselves, and which, if meant only as pleasantry, would have called for no reply from us, as containing a charge against the American character. If, however, any thing serious is intended, as we presume, from the pains which the writer is at, to ring the changes on one idea, through a page or more of his essay, then we would rejoin, that to one half of his charge there is no foundation in fact, and that what is true of it, instead of being, as he designs it, a matter of ridicule and reproach, reflects nothing but honor on our country. We quote for the edification of our readers a part of the passage in question.

'This irritable and exaggerated self love arises from striking peculiarity in the foundation of an American's national vanity. Other nations boast of what they are or have been—but a true citizen of the United States exalts his head to the skies, in the contemplation of the future grandeur of his country. With him, the pride of pedigree is reversed. Others claim respect and honor, through a line of renowned ancestors; an American glories in the achievements of a distant posterity. Others appeal to history; an American to prophecy. The latter modestly calls on us to discount his predictions, and, on no better security, to hand him over the full amount of ready praise. His visions are like those of the Trojan prince in Elysium, gazing with anticipated rapture on the passing forms of his illustrious descendants. You must beware how you speak of a worthy native of Kentucky, as the son of a respectable planter. No, no, "you don't catch the thing at all." He is to be considered and duly venerated as the great grandfather of some immortal warrior, legislator, or poet. This system of raising a fictitious capital of renown, which his prosperity is to pay off (an invention much resembling our financial anticipations) is the secret of an American's extraordinary pretensions, and of his soreness when they are not allowed. With Malthus in one hand, and a map of the back settlements in the other, he boldly defies us with a comparison of America, as she is to be, and chuckles with precocious exultation over the splendors which "the geometrical ratio" is to shed upon her story. This appeal to the future is his never failing resource. If an English traveller complains of their inns, and hints his dislike to sleeping three or four in a bed, first he is a columniator; and next he is advised to suspend his opinion of the matter, until another century shall demonstrate the superiority of their accommodations. So in matters of literature and science, if Shakespeare, and Milton and Newton be named, we are told to "wait till these few millions of acres be cleared, when we shall have idle time to attend to other things, only wait till the year 1900 or 2000 and then the world shall see how much nobler our poets, and profounder our astronomers and longer our telescopes than that decrepid old atmosphere of yours could produce."

This is very pleasant. We are not sure that it is meant for any thing more, and with pleasantry no one is ill-natured enough to enter strictly into judgement. If, however, the writer means to be believed for a moment as speaking truth, when he hints that Shakespeare, and Milton, and Newton are not prized in America as they are in England, and especially if in marking his last sentence in inverted commas, he means to have it understood that he has found that passage in any American authority, then we take leave to say that his remark borders hard upon that species of fiction, which is not thought particularly becoming a man of veracity; and instead of being in any degree borrowed from American writers, is an amplification, neither very ingenious nor very neat, of a passage in an Edinburgh Review on the subject of our country. As for the rest it is of course mere caricature. There is hardly as much justice in it, as there would be in the following humble parody. 'The

characteristic vanity of the English nations springs from an extraordinary and unusual source. Other nations boast of what they are or hope, in the natural progress of things, to be; an Englishman boasts of glories which are faded, and ages which are gone by. For that natural complacency, which a man has a right to feel, in the fruit of his own labours, the success of his own efforts, and the happy consequences of institution, to the formation of which he has himself contributed, a Briton carries you back to an ancestry, from which he has degenerated, and to an inheritance which he has squandered and lost. He suspends his habeas corpus, and tells you he is the champion of liberty, because Hampden would not pay the ship money, and he turns out his dragoons on an unarmed populace, and quotes you the glorious provisions of the bill of rights. Others appeal to futurity, and rejoice in the train of blessings, of which they have done all they can to insure the succession; an Englishman's glories are laid up in the records of the herald's office, and he goes to the antiquary and the historian for something to be proud of. An American bids you look at the rulers, which he has chosen to rule over him, and will therefore consult his welfare: a Briton reminds you of the brave barons of Runnymede. Other nations in decline assume a grave and chastised manner, and say little of glory or greatness; an Englishman tells you of the days when his "highness in his infancy was crowned in Paris." Address a thriving citizen of Abergele by the title of mister, and he will tell you the glorious tale of the Morva Rudlan, or lead you back to the illustrious era of Caractacus. Other nations boast of the literature they have or the taste which is maturing among them; an Englishman, with O'Keefe and Reynolds on his stage, will talk to you of Shakspeare and Johnson, and bid you crown him with bays, because his great grandfather could remember the Augustan age. An American's heart dilates at the prospect of the glorious career before him, which he and his children are to travel; an Englishman looks up to the summits from which he has descended, and tells you how high they be. The visions of other nations are like Berecynthia's on Olympus,

"Who sees around her, in the blest abode
A hundred sons and every son a god,"

but an Englishman goes down to the shades, and evokes the dark and misty spirits of the ages that were.

In all this and much more, which the ingenious hints of the New Monthly Magazine might suggest, we honestly profess there is not the shadow of justice, and we feel almost ashamed of ourselves for indulging in it. We mean it as a pendant for his own absurd picture of American vanity. One thing we ought to thank him for, could we possibly believe that it did not proceed from oversight. In saying that our vanity is prospective, that other nations boast of what they are or have been, but we of our future grandeur, he acquits us of voluminous charges of vanity and self-conceit, with which the writings of his countrymen abound. He acquits us of any exultation, at having been the first to exhibit to the world a true model of representative government, of having set the example to mankind of an equal deputation of power in the compound ratio of property and numbers, a principle no more exemplified in the British parliament than in the Turkish divan; he exonerates us from all conceit at the compliments paid by Mr. Burke to the enterprise of our citizens, and by Lord Chatham to the wisdom and skill of our statesmen; with all our 'exaggerated self-love,' he acknowledges that we bear meekly the glory of having with most disproportion means successfully withstood the force of the British Empire, and raised ourselves from the degradation of colonies to a level with the most powerful nations of the earth; he grants that we demand no credit for Franklin and Washington, whose names, says Herder, are those, by which the eighteenth century will be quoted; he gives the lie to all the tales, which have circulated in octavo and quarto, of our being vain of the naval achievements of the late war; and though before the close of his remarks, he forgets himself, and tells us that America is 'doing wonders,' and gives us credit for the formation of a 'great empire, resembling in its best points the best times of Great Britain;' he acquits us of all vanity and self-gratulation on this flattering score, and gives us credit for the extraordinary self-denial of appealing to prophecy, and demanding a discount of ready praise for what our posterity are to do in the year 2000. Now if the writer is sincere, we really think that his charges of 'irritable and exaggerated self-love' is badly made out; that he cannot expect to be believed, when he accuses us of vanity and self-sufficiency; and that he would have better consulted the interests of his argument, to take care how his pleasantry bore upon his logic.

But to argue this point of boasting a little closer, we are not sure, upon the whole, that we Americans have not the better side of the question, even in our writer's own grotesque picture. He tells that while others appeal to history, we appeal to prophecy, and that while an Englishman boasts of his grandfather, an American boasts of his grandchildren. Mere boasting is no very reputable practice on any score, even that of personal merit; and the true notion we apprehend to be,

to abstain from it altogether, even in reference to excellences, which a man may think he possesses himself. This is peculiarly true of national boasting, or what the rhetoricians call *jactatio reipublice causâ*, because it is ten to one that man, who takes on himself to be the organ of his countrymen on these occasions, shall be the last in the community entitled to any credit for the alleged excellence. It has but a sorry appearance to see a stupid, common-place, selfish American or Englishman boasting of their Pitts or their Hamiltons, and taking a portion of credit to themselves for talents, they do not share, and for actions they did not accomplish. But inasmuch 'as merit is personal, and all self-complacency, if excusable at all, is so in proportion as it proceeds from personal merit, we do hold, with all submission, that to boast of our posterity is more rational than to boast of our ancestors, nay of ourselves. What our nation has been, and, in a good degree, what it is, are beyond our control. To our fathers' glory we contributed nothing; and our own institutions, at least in the old countries, do our wisdom and virtue no more credit than the beautiful architecture of a house, built a hundred years before we were born, does our taste. But what our children and posterity will be depends mainly on us. If we hand them down an inheritance unburdened with debt, and with dangerous precedents of power encroaching on right; if we abstain from the sacrifice of our children's happiness to our own ease; if we so administer the republic that those who come after us shall bless our memory; if, disdaining temporary expedients, we can lay claim to the credit of having left the law unincumbered and sovereign, and the practice sound and faithful, and of having laid up more examples to be imitated than errors to be amended, then we think it quite fair, quite natural to "appeal to posterity;" then we think we have a right to make "a prophetic boast," and that the assurance that some good is likely to come out of what we have done or forborne is a better ground of complacency, than the benefits we have received from our ancestors. It is true the future glory is uncertain, the past is sure; but it is also as sure that the credit of it belongs not to us; and we cannot be so faithless in transmitting our institutions to our descendants, but after all, we imagine we shall do as much for them, as any nation has done for its ancestors. We suppose our writer will set it down to our republican prejudices, and quote it as an instance, that monarchy reads *America's* slavery. Yet we always thought that Marius had the better of this argument, and we beg leave to say with him, "Nunc vedete quam iniqui sint. Quod ex aliena virtute sibi arrogant, id mihi ex mea non concedunt; sicut quia imagines non habeo, et quia mihi nobilitas nova est, quam certe peperisse melius est, quam receptam corrupisse."

But we would not have it thought, from this quotation or any other remark we have made, that we allow ourselves to be carried beyond the bounds of justice and of our own opinion, by a foolish extravagance of restoring. We do not wish to say that we look upon the English nation, as in a state of decline. There are certainly considerable evils in the state of the country. A high authority pronounces the poor rates an evil, which can neither be remedied nor borne, and another authority on the other side equally high, says the corruption of parliament has reached a ruinous point; while the national debt exceeds, by nearly ten times, the amount which Hume declared must produce bankruptcy. With all this, we believe, we certainly hope, that England will long survive, and exert her present preponderance in the world. Not certainly that we think her influence always brought into action as it ought to be, but because we see not the spot on the map of Europe, to which it could be safely transferred; and because we look upon ourselves to be quite too immature, to engage with prudence, in European politics. England, moreover, has a tower of strength, a great depository of moral and physical power, in her numerous orderly, intelligent, middling class, which the corruptions, that exist in the two extremes of society, have as yet scarcely touched. And ages we trust will pass by, before the happy abodes of this virtuous community, will feel the overwhelming power of political and moral degeneracy and corruption. We wish this for the sake of humanity, order, and peace abroad, of which the English character is certainly the great assurance. Still, however, and it is a topic which for its gravity ought scarcely to find its place in a connexion with our foregoing remarks, we suppose that nothing exempts England from the fate of kingdoms and empires, and that the thousand years which she has stood on the list of the great nations of the earth, must bear some assignable proportion to the period allotted her in the book of providence. We on the contrary are, if this writer pleases, in our infancy; at any rate quite unprepared to hold the scales of European politics. The influence we are to exert upon them hereafter, is a matter of momentous interest, and we think the happiness of the civilized world essentially involved in the turn, which our institutions and character take. It is for these therefore, that our politicians and statesmen ought to labour. Blest with the form of government and a state of society, which do not task to the uttermost all the energies of the state to keep the fabric together, it becomes our enlightened men to look to the future, to build for other times, to fit well together the parts of this great machine, so that the hour shall be long deferred when an ominous

crashing shall be heard deep within the enginery, where none can venture in to repair it.

We would revert a moment to another topic of reproach, to which more than one allusion is made by this writer, we mean that of the existence of slavery in this country; a subject which we have already touched. "He bids us make no fine speeches of freedom while a slave contaminates our soil," and something like this was said by our brethren at Edinburgh about the extraordinary incongruity of our principles and practice, and that the clanking of chains and the scourge are heard beneath the walls of our Congress. Now we certainly shall not allow ourselves to be betrayed into a defence of slavery either by unjust taunts from abroad, or the desire of favor at home. No one defends it, no one approves it. But if these remarks of the English writers are intended to convey a reproach, that reproach is, that we tolerate a slavery, of which we could rid ourselves if we would. And if they lay claim to the character of candid men, if they wish to be thought competent and fair judges of hard questions of political economy, we would ask them by any effort of imagination or any device of wisdom, to contrive a reasonable, practicable plan of eradicating negro slavery from this country, or any country where it exists. If they can devise no such plan, and the evil is without remedy, then we would ask the candid *Censor morum* in England, who may wish to pass judgement on us for this, to reflect a moment how and when this evil came upon us, and on the comparative merits of the British and American governments in regard to slavery in this country. This is one point; another is the actual state of England in regard to slavery. We are bid "to make no fine speeches about slavery, while a slave contaminates our soil." Truly: whose soil then is Jamaica, and whose is Tobago, and whose is Barbadoes, and whose are all the isles? But they are distant colonies you reply, they touch not England; not so much as by an isthmus. But are they not English soil, owned by English proprietors, governed by English laws, cultivated on English account? and do not the sugar, and the rum, go straight to London, and furnish the wherewithal for English luxury? We should be glad to see, if slavery is stamped deeper and blacker on a bale of cotton or a hoghead of tobacco, than on a paucelon of rum or a box of sugar; and if providence should enter into judgment with the civilized world for this offence, we would fain know whether Bristol and Liverpool would be last visited; and if *assensio* would be the word, which would stand lowest on the accusing angel's books.

Besides we beg leave to inquire of those who read us our condemnation on this score, whether the law of slavery in England, even as it respects England, is such as to furnish great cause for exultation. So late as 6 Will. and Mar. it was held in the English court of Common Pleas, that a man might have a property in a negro boy, and might bring an action of trover for him, because negroes are heathens.* Nor does the matter stand much more fairly, in the famous case of the negro Somerset, which is considered as having settled the law of England on slavery. This case is briefly reported in the eleventh volume of the State Trials with Mr. Hargrave's argument in full, and given in Loft's Reports with the judgment of the court. James Somerset had been made a slave in Africa and was sold there. He was carried from Africa to Virginia where he was bought by Charles Stuart, Esq. and by him brought to England. Here he ran away from his master, who however recovered him, and confined him in irons on board a vessel, to be sent to Jamaica and sold as a slave. While he was thus confined, Lord Mansfield granted a *habeas corpus*, ordering the captain of the ship to bring up the body of James Somerset, with the cause of his detainer. The above mentioned circumstances were stated on the return of the writ, and after much learned discussion in the court of King's Bench, the court were unanimously of opinion that the return was insufficient, and that Somerset ought to be discharged. Lord Mansfield, however, gave his judgment discharging Somerset, with the greatest hesitation and reluctance alleging great inconvenience on both sides of the question, and stating distinctly "that a contract for sale of a slave is good in England; the sale is a matter, to which the law readily and properly attaches and will maintain the price, according to the agreement. But here the person of the slave himself immediately is the object of inquiry; which makes a very material difference. The present question is, whether any dominion, authority, or coercion can be exercised in this country on a slave according to the American laws, [that is, the British Colonial Laws.] The difficulty of adopting the relation, without adopting it in all its consequences, is indeed extreme, and yet many of those consequences are absolutely contrary to the municipal law of England."

For aught that appears to the contrary, Lord Mansfield here teaches, that it is the illegal acts of coercion and dominion over the slave, which were contrary to the English municipal law; and had Mr. Stuart, instead of pursuing and confining his slave himself, appealed to the magistrate to protect him in the enjoyment of the fruits of the legal contract, by which he had purchased the slave, the magistrate would

have protected him. In consequence of the inconvenience and embarrassment of the case, the parties were advised by Lord Mansfield, to compromise the matter; and the cause was ordered to stand over for this purpose. But a decision being demanded, it was delivered at the next term, by Lord Mansfield, in the same hesitating style, in which the remarks just quoted are made. He first observes, "that the court pay all due attention to the opinion of Sir P. Yorke and lord chief justice Talbot, whereby they pledged themselves to the British planters for all the legal consequences of slaves coming over to this kingdom or being baptized; recognised by Lord Hardwicke, sitting as Chancellor Oct. 19, 1749, that trover would lie: that a notion prevailed that if a negro came over or became a christian, he was emancipated, but there is no ground in law for this notion: that he and lord Talbot, when attorney and solicitor general, were of opinion that no such claim for freedom was valid, &c." He finally rests his judgment on the want of an express English statute, and in the following terms: "So high an act of dominion must be recognized, by the law of the country where it is used. The state of slavery is of such a nature, that it is incapable of being introduced on any reasons moral or political; but only positive law, which preserves its force long after the reasons, occasions, and time itself, from whence it was created, is erased from memory, &c."

That is very well; but if we take it on trust from Lord Mansfield, that the English law would still enforce a contract of sale of a slave, and if we consider that a slave who should sue out his liberty and obtain it, would still have no allowance for past services; * if we remember that the abolition of the trade certainly was carried in the English parliament by a different process from that of acclamation, and above all that perhaps as many slaves are at this moment held in bondage by the arm of the English power, as by that of any other nation; we think it somewhat indiscreet in Englishmen to speak of our soil as contaminated by slavery, or to make any fine speeches about universal emancipation. When it is said, that "the air of England is too pure for a slave," it means merely that tobacco and cotton, sugar and coffee, will not grow in Norfolk; not that when an island where they will grow falls into British possession, there is any scruple felt in resorting to the labor of slaves.

But we are anxious to close our article, which we do not send to the press without some reluctance. A perusal of the observations, to which we have been replying, has furnished us with no reason to think, that they had any other object than that of surprising assent, by a few candid remarks, to many sneering and some calumnious ones. Of all modes of warfare conducted by that potent instrument, the pen, we are constrained to look upon the practice of masking a tissue of unfriendly, sneering, and injurious reflections, by a few general compliments, as one of the least ingenuous; and are sorry to see it thought so clever, by our brethren abroad. The present writer accuses us of an indelicate appetite for praise; but we think it must be an appetite ravening indeed, which can swallow praise, with such poisonous condiments as this:—

"Should these and the preceding observations chance to fall under the eye of an American, he may perhaps imagine, that we too have been indulging in offensive animadversions upon his nation; but we sincerely assure him, that we have no intention to offend. We think that America is doing wonders, and we most heartily congratulate her. We cannot for an instant doubt that the formation of a great empire, resembling in its best points the best times of Great Britain must prove an auspicious era in the history of the human race. A community provided with ample resources against an endless increase of members, and enjoying a free bar, a free senate, and a free press if true to herself, must do great things. But America is yet in her infancy; and must not, like a forward child, born to a great estate and the dupe of domestic adulation, immaturely assume the tone and pretension of a riper period; she must be docile and industrious, of rebuke that conveys instruction. The patient must not talk too much of glory, till it comes. She must not make fine speeches about freedom, while a slave contaminates her soil. She must not rail at English travellers, for visiting her cities and plantations, and publishing what they see. She must not be angry with Lord Grey, for calling Mr. Fearon "a gentleman," and she positively must not be fretting herself into the preposterous notion, that there exists in this country an organized conspiracy against her literary fame. There is no such thing."

While we copy these remarks, we perceive in the quarter whence they proceed, an "American Eclogue," a performance of which the justice is quite equal to the spirit; and "Jonathan Kentucky's Journal" is announced in another number. This satisfies us wholly, and shows that the warfare is not one for us to engage in, nor the weapons proper for our hands. "We sincerely assure the authors of these judicious performances, that whatever they intend, we shall take no offence."

* In 3 Espinasse N. P. Reports, p. 3, is the case of Alfred vs. the Marquis de Fitz-James *assumpsit* for servant's wages. Plaintiff proved the time he had served, and relied on a *quantum meruit*. Lord Kenyon determined that unless there was an agreement for wages during the time of his service in England, the negro could recover none. *Cooper's Institutes*, 478 D.

* 1 Ld. Raymond, 147. In 1 Blackstone, 425. Wait's ed.

ASIATIC DEPARTMENT.

—557—

Hindoo and Malayan Algebra.

To the Editor of the Calcutta Journal.

Sir,

In my Letter to you of December 1819, I informed you that the system of infinite series shewn in certain Hindoo Shastras of the country of Kerala, was explained in the Malayala language, in a book named Yuktibhasha. Since that communication I have examined the Work, and its value has exceeded my utmost expectations. The infinite series are formed on a system derivable from pure Geometrical Principles, but from their subtlety first, and secondly, from the circumstance of their being explained in a foreign language, I have not yet digested them into such a form as to adapt them to your columns: this therefore is to prepare you for the demonstrations, by giving you some account of the Work and of another work to which it alludes frequently and which it quotes.

After a long and subtle argument, the Author says, "from these demonstrations arises the following Verse:"

Vrittanayana margenatresha jyaya dhanurnayet
Ishta jya trijyayorhatat kotyaptam prathamam phalam
Jya vargam gunakam kritwakoti vargancha harakam
Prathamadi phalebhyotha neyaphalatatirmuhuh
Bhatryadyaja sankhyabhir bhakteshweta hwanukramat
Ojanam yutitastyakte yugma yogedhanurbhavet
Dohkotyoralpameveshtam kalpaniyamihoditam
Muhuh kritepi labdhinairanyathavasitirbhavet.

"According to the genius of the rules which we have laid down for the circumference of the circle, the are of any given sine may be found thus; take a given sine, multiplied by the radius, and divided by the cosine to the given sine, for the first quote:—let the square of the sine be a constant multiplier and the square of the cosine a constant divisor; the quotes obtained by multiplying and dividing (by these) the first quote, and each obtained quote successively, must be placed in order one under the other and divided in succession by the odd numbers 1, 3, 5, 7, 9, 11, &c.—Then subtract the sum of the even from that of the odd quotes and the remainder will be the sum of the are whose sine was taken. If the sine of the given arc be greater than its cosine call *that* the cosine, and the cosine to it the sine."

$$a = \frac{r \times s}{\cos} - \frac{r \times s^3}{\cos^3} + \frac{r \times s^5}{\cos^5} - \frac{r \times s^7}{\cos^7} + \&c.$$

Where *a* equals arc; *r*=radius; *s*=sine; and *cos*=cosine.

This series is shewn in my former Letter to be equal to the following:—

$$a = t - \frac{t^3}{3r^2} + \frac{t^5}{5r^4} - \frac{t^7}{7r^6} + \frac{t^9}{9r^8} - \frac{t^{11}}{11r^{10}} + \&c.$$

The Author then proceeds, "and from the genius of this rule arises the following Verses;" (explaining how each are generated):

Vyase varidhinibite rupa hrite vyasasagarabbhate
Trisaradhi vishama sankhya bhaktamrinamswam prithakramat
kuryat
Yatsankhyayatra harane kriternivritta hritistojamitaya
Tasya urdha gatayassamasankhya taddalamgunontesyat
Iadvargo rupayuto harovyasabdhigatakahpragwat
Tabhyamaptam swamrino kritebhane sodhananchakaraniyam
Sakshmah paridhissasyat bahukritweharanatoti sakshmascha.

"Multiply the diameter by 4, and from it subtract and add alternately the quotients obtained by dividing four times the diameter by the odd numbers 3, 5, 7, 9, 11, &c. do thus to what extent is required and having fixed a limit, take half the even number next less than the last odd divisor, for a multiplier, and its square plus one for a divisor; multiply four times the diameter by the multiplier, and divide the product by the divisor, and add it or subtract it according to the sign of the last quote in the series, from the sum of the series: thus the circumference to the given diameter will be obtained very correctly."

If we proceed according to the rule, we have an infinite series of the following form:—

$$c = 4d - \frac{4^3}{3} + \frac{4^5}{5} - \frac{4^7}{7} + \frac{4^9}{9} - \frac{4^{11}}{11} + \&c. \pm \frac{4^p \times \frac{1}{2}p}{p^2 + 1}$$

Where *c*=circumference; *d*=diameter; and *p* the last odd number in the series used as a divisor, which when *d* 1 becomes,

$$c = 4 \times \left(1 - \frac{1}{3} + \frac{1}{5} - \frac{1}{7} + \frac{1}{9} - \frac{1}{11} + \&c. \pm \frac{\frac{1}{2}p}{p^2 + 1} \right)$$

Then follows a verse of the Gitivrittam measure, explaining more fully the correction, by which this series is brought to greater perfection.

Asmat sukshmataronyo vilikhyatekaschanapi samakardh
Anto samasankhya dala vargassniko gunassa eve punah
Yuga gunito rupayutassamasankhyabato bhaveddharah
Trisaradi vishama sankhya haranat parama tadeva vakaryam.

"I now shew how the correction may be made more complete than in the former rule: take the even figure next greater than the last odd divisor in the series, $4 \times (1 - \frac{1}{3} + \frac{1}{5} - \&c.)$ that may have been fixed upon, and square its half, and increase it by unity, this is to be a multiplier. This multiplier multiply by 4, and the product increased by unity, multiply by half the original even figure, this last product will be a divisor: add to the result of the series the quotient of four times the diameter multiplied by the new multiplier, and divided by the new divisor; the sum will be a more correct circumference."

The series by means of this correction becomes

$$c = 4 \times \left(1 - \frac{1}{3} + \frac{1}{5} - \frac{1}{7} + \frac{1}{9} - \frac{1}{11} + \&c. \pm \frac{\left(\frac{p}{2} \right)^2 + 1}{\left(\frac{p}{2} \right)^2 + 1.4 + 1 \times \frac{p}{2}} \right)$$

The Author being aware how slowly the series converges, found it necessary to correct the last quote, which is done very correctly by the rule he has exhibited.

Next follows a verse of the Anushtubvrittam measure.

Vyasavargadravihatat padamsyat prathamam phalam
Iatattat phalachechapiyavadischantribhirhare
Rupadyayugmasankhyabhirlabdheshweshayathakramam
Vishamanamyutetyakte yugmayoge vritirbhavet.

"Multiply any given diameter squared by 12, and extract the root of the product: this is the first quote: divide this first by 3 for the second quote; this second and so each obtained quote, divide by 3, continually place them in order and divide them in succession by the odd number 1, 3, 5, 7, 9, 11, &c. Then add together the first, third, fifth, &c. quotes and add together also the second, fourth, sixth, &c. quotes: then subtract the sum of the even from that of the odd, and the remainder will be the circumference of the circle, whose diameter was given."

The series laid down in the verse is thus expressed Algebraically.

$$c = \sqrt{12} \times \left(1 - \frac{1}{3.3} + \frac{1}{5.3^3} - \frac{1}{7.3^5} + \frac{1}{9.3^7} - \frac{1}{11.3^9} + \&c. \right)$$

The next verse is of the Gitivrittam measure.

Samapancha hatayoya rupadyayujaschaturghna mulayutah
Tabhisshodasa gunitadvynsat prithaga hritetu vishamayate
Sama phala yoge tyakte syatishta vyasa sambhavah paridibh.

"Divide the diameter multiplied by 16, severally by the fifth power of the odd numbers 1, 3, 5, 7, 9, &c. adding to each fifth power four times its root; the quotes thus obtained subtract the sum of the second, fourth, sixth, &c. from that of the first, third, fifth, seventh; the remainder will be the circumference of the circle, whose diameter was taken."

This is an infinite series of the following form:—

$$c = \frac{16^3}{1^5 + 4.1} - \frac{16^5}{3^5 + 4.3} + \frac{16^7}{5^5 + 4.5} - \frac{16^9}{7^5 + 4.7} + \&c.$$

or if the diameter be one,

$$c = 16 \times \left(\frac{1}{1^5 + 4.1} - \frac{16^4}{3^5 + 4.3} + \frac{16^6}{5^5 + 4.5} - \frac{16^8}{7^5 + 4.7} + \&c. \right)$$

The next verse of the Giti-vrittam measure is as follows:—

Vyasadaridhi nibhatat pritagaptanrayayugvimulaghannaih
Trighna vyase swaminam kramasah kritwapi paridhivanciah.

"Divide four times the given diameter by the cubes of the odd numbers 3, 5, 7, 9, 11, 13, &c. subtracting from each the sum of its respective root, the quote thus obtained, add and subtract alternately from three times the diameter; this is the circumference of the circle, whose diameter was given."

This is an infinite series (given in the Karana Padhatih in nearly the same words) as follows:—

$$c = 3d + \frac{4^3}{3^3-3} - \frac{4^5}{5^3-5} + \frac{4^7}{7^3-7} - \frac{4^9}{9^3-9} + \&c.$$

which if $d=1$ will be,

$$c = 3 + \left(4 \times \frac{1}{2.3.4} - \frac{1}{4.5.6} + \frac{1}{6.7.8} - \frac{1}{8.9.10} + \&c.\right)$$

The Author then proceeds in the same measure.

Dwyadiyujam vakratayo vyeka haradwinighna vishkambhe
Dhanaminamantentyordheva gatanjakritidevi sahitaradwig-
hni

"Multiply the diameter by 4, and divide the product severally by the squares of the numbers 2, 4, 6, 8, 10, &c. subtracting 1 from each square; the quotients add and subtract alternately from twice the diameter: rectify the sum obtained by taking the next odd number less than the last even figure squared; squaring it; adding 2 to the square; and doubling this sum, and with this, thus gotten as a divisor, divide four times the diameter; this quotient add or subtract as is required from the sum formerly obtained, for a very correct circumference."

The series thus obtained, is

$$c = 2d + \frac{4^2}{2^2-1} - \frac{4^4}{4^2-1} + \frac{4^6}{6^2-1} - \&c. \pm \frac{4^p}{p^2+2 \times 2}$$

Where c =circumference, d =diameter and p =the odd number less than the last even number squared in the series, which, if diameter be 1, becomes

$$c = 2 + \left(4 \times \frac{1}{1.3} - \frac{1}{3.5} + \frac{1}{5.7} - \frac{1}{7.9} + \&c. \pm \frac{1}{p^2+2 \times 2}\right)$$

This series, viz. $\frac{1}{1.3} - \frac{1}{3.5} + \frac{1}{5.7} - \frac{1}{7.9} + \&c.$ can by the fluent of $v x^2$ where v is a circular arc, whose radius is 1, and tangent x , be proved to be equal to the arc of $45^\circ - \frac{1}{2}$ when radius is one, therefore $2+4$ into the series will equal the whole circumference, when the diameter is one, as in our Author's series, two other series are there exhibited in lines of the Giti measure.

Dwyadeschaturaderva chaluradhi kanannireka vargassyuh.
Harah kunjara gunita vishkambhaswamati kalpitobhavyah.
Phalayutiradye vrittam bhajradalam bhalavibhinamanyatra.

"Take the terms squared minus one of the two Arithmetical progressions, whose first terms are respectively 2 and 4, and ratio of progression 4, for divisor: in the former series, divide eight times the diameter by the divisors severally and the sum of the quotients is the circumference of the circle; in the latter, subtract from four times the diameter, the sum of the quotients of eight times the diameter, divided by the divisors severally, and the result is the circumference in the second case."

The two series thus explained, are found to be of the following forms:—

$$c = \frac{8^2}{2^2-1} + \frac{8^4}{4^2-1} + \frac{8^6}{6^2-1} + \frac{8^8}{8^2-1} + \&c.$$

$$c = 4d - \left(\frac{8^2}{4^2-1} + \frac{8^4}{8^2-1} + \frac{8^6}{12^2-1} + \frac{8^8}{16^2-1} + \&c.\right)$$

which if $d=1$ become respectively,

$$c = 8 \times \frac{1}{1.3} + \frac{1}{5.7} + \frac{1}{9.11} + \frac{1}{13.15} + \frac{1}{17.19} + \&c.$$

$$c = 4 - \left(8 \times \frac{1}{3.5} + \frac{1}{7.9} + \frac{1}{11.13} + \frac{1}{15.17} + \frac{1}{19.21} + \&c.\right)$$

Now, let the former of these series be a , and the latter b

then it can be easily proved that $a+b$ or the series $\frac{1}{1.3} + \frac{1}{3.5}$

$+ \frac{1}{5.7} + \frac{1}{7.9} + \frac{1}{9.11} + \&c. = 1$ and it has been abovementioned

that the series $\frac{1}{1.3} - \frac{1}{3.5} + \frac{1}{5.7} - \frac{1}{7.9} + \&c. =$ (when diameter is

one) the arc of $90^\circ - \frac{1}{2} = a - b$. Having therefore the values of $a - b$ and $a + b$, it can be easily proved that $a =$ the arc of 45° , and $b = \frac{1}{2}$ arc of 45° , therefore in the first of these Quadratures $8 \times a =$ circumference, and in the second, $4 - 8 \times a =$ circumference also, as taught by the Author.

Thus are seven infinite series exhibited in the Yuktibhasya. Upon further inquiry, it appeared, that this Book was a commentary or explication of a former Work named Tantra Sangraha: with great difficulty I procured this Work, and find all these verses above quoted in the chapter upon sines, with the following containing two proportions for the Quadrature of the circle:—

Ishtavyase hate nagavedavahnnyabdhikendubhib
Tithyaswivibudhairbhakte susukshmah paridhimbhavat
Paridhervatyayachavim susukshmam vyasamanayet
Tithyaswivibudhairnighnat khakhatankendunetratah
Sukshma vyasohi vedagne kritobhrendu hritothaya
Trisagha chakra lptabhyo vyasorttheshwagnithirhritet.

"Multiply any given diameter by 104348, and divide the product by 33215; the quotient is a very correct circumference. To find the diameter, if the circumference be given, reverse the above number. If then you multiply the Astronomical circumference by 33215, and divide the product by 104348, you will have the diameter, in terms of minutes of the periphery, or it will be sufficiently exact if you multiply the circumference by 113, and divide by 355 for a diameter."

The Astronomer's circle, Anantapurah, or "the universe," and Khakhatankendunetratah is according to alphabetical notation and symbols respectively 21000, viz. the terms of the minutes in the circumference of twelve signs containing each 30 degrees. In the first proportion of 33215 to 104348, if the diameter of a circle be 1, the circumference will be 3141592653921, &c. which is an excellent approximation, being correct to the ninth place of decimals, the tenth being too large; the second proportion 113 to 355, that of metius, is a very useful one being as 1 to 31415929, &c. correct to the sixth place of decimals, the seventh being rather more than the truth.

The Author of the Tantra Sangraha then is now ascertained to be the inventor of calculations by infinite series; the testimonies of this person and the period of this existence are this; the date in the commencement of the Work in the second verse in terms of days of the Calyuga, a mode which I have traced, as used for dates in Malabar for near two chiliads of years.

The words are, "he vishno nihita—kritnam viz. 1690549 days of the Calyugah, being exactly 320 years before the 13th of January 1690, accounting for leap years, the title of the Author, a Nambutiri Brahmanab, of the Brahminical College at Tiruvai Pura, (Trichoor) in Kerala, is Kellalur Bhaterih. His name is not generally known to any but to those of his own rank, it not being customary among Nambutiris to address each other by name in the presence of those of lower rank; the first word in the above title is the name of his house, the latter of his office or rank of Brahmanism.

The Author of the Yuktibhasya, is the composer of another Work in Malayala verse, in great repute among the intelligent Astronomers of Malabar, called Drikkananam: in the first chapter of this, is a summary account of the progress of Astronomy from the time of Aryabhatta to the period in which the Author lived; this Book is dated in the last verse 783 Malabar era or A. D. 1609, which date is confirmed by the Author, who mentions

Monday, June 10, 1822

—559—

in the first chapter, "and in the year of the Kaliyuga 4708, Astronomers have found certain differences, &c. and hereafter they should still examine, &c." now the year 783 corresponds with 4708 of the Kaliyuga: in the first chapter are lines which may thus be translated,

"In the course of time, when great differences (in the calculations of the motions of the planets) were observed in the year of the present age 4532, a certain Brahman of high rank, born on the coast of the Western Ocean, having examined the heavens for twelve years, established the system which is given in the Tantra Sangraha."

This therefore is the testimony of an Author, who lived 214 years ago, concerning the Shastra on which he wrote a copious commentary, and is highly satisfactory: for the date in the second verse of the *Tantra Sangraha*, in the year 4600 of the Kaliyuga.

I am, Sir, Your obedient Servant,

Mukuta-krodak.

TOBIAS.

The Debtor's Friend.

To the Editor of the Calcutta Journal.

SIR,

The language of our nurses sticks very close to us—or rather, early impressions are not easily forgotten. I remember a certain Gentleman called "Raw Head and Bloody Bones" who had a wonderful effect from 45 years back, in such cases as eating pudding with my spoon instead of my fingers! sitting upright in my high chair and holding my tongue! erasing all the advantages of the horn book, &c. for I used to be promised the company of the personage above mentioned in a dark room, if I did not conform myself to all points, which were laid down for my observance. Now, Sir, Philosophers say that men are only grown up children, in other words that what the man is, the child was. If this is the case, I do not see why something of the same kind may not now and then be set up to deter grown up individuals from the commission of what is wrong; and your Paper of yesterday, in a Letter signed the *Debtor's Friend*, supplies me with an anecdote, an absolute fact, that may have the power of performing the office of this Raw Head and Bloody Bones of the nursery, in a case very material to a great many.

The subject is—*Interest of Money*.—The Chinese, who are as keen I fancy as the verriest Hindoo in this respect, have a droll expression about it—they say "Interest! he never sleep, he always walkee walkee." This is pretty clear from your Paper of yesterday, but the account of its progress is better ascertained from the notice I now send you.

Some years ago, a Gentleman who is now I believe living and in England (Colonel C——) retired from the service after a most honorable career, with sufficient property. In a conversation one day on general subjects, that of Interest of Money came on the tapis, and he told me then: That at an early period of his career as a Military man he got (unfortunately!) into debt to the extent of 15,000 Rs. Great pinching, screwing, and every possible privation within the limits of Gentlemanly feeling and appearance, enabled him to pay off a little, as he thought. But his occupation was a Soldier's, very different from that of a Banyan! he found after all his endeavours that the Interest (always walkee walkee) ran much faster than his Savings; and at the end of the year he constantly got the old diagonal line showing a balance of so much more than 15,000 Rs. To make short of a long story, he told me that he paid before he had totally done with his Friend who advanced him the money, One Lac and 10,000 Rs. for this original 15,000!! If this does not operate something in the way of the Gentleman in the dark room above quoted as a warning to all, how they get into debt,—I do not know what will!

I am, Sir, Yours,

L'ENFANT BRULEE.

Civilization and Conversion.

THE CIVILIZATION OF THE HEATHEN NOT ABSOLUTELY NECESSARY BEFORE THEIR CONVERSION.

To the Editor of the Calcutta Journal.

SIR,

Many excellent sentiments have been advanced by various authors in their sermons and other publications, to prove that the rudest as well as the most polished nations, have gladly received the word of life when it has been offered to them, but as some persons may not have received full satisfaction on this head, I beg leave to introduce to their attention the following remarks taken from a note, to a missionary sermon preached by the Rev. Dr. Mason, before the New York Missionary Society.

"An objection," says he, "to missions among the Indians, or other savages, which many view as unanswerable, is, 'that some considerable progress in civilization is previously necessary to prepare a people for the reception of christianity' 'you must first make them men,' say patrons of this opinion, 'before you make them christians; you must teach them to live in fixed habitations, to associate in villages, to cultivate the soil, and then you may hope that they will hear and understand when you unfold the sublime principles of the Gospel.'"

Plausible and popular as this objection is, it is equally unsupported by reason, by scripture, or by fact.

If the gospel cannot succeed among the Indians, for example, the obstacle must be either in their understandings, or in their manner of life.

The former opinion supposes a wider difference between the understanding of the man of the woods, and the man of the city, than what does, in fact, take place. The human mind is not, in any country, below the reach of discipline and religious instruction. The American Indian, the Pacific Islander, and the African Negro, are shrewd men, whose intellectual capacity will not suffer in comparison with the uneducated classes of people on the continent of Europe. Why should it, since it is culture, and that alone, which destroys the level of abilities naturally equal? Surely the Indian, whose necessities compel him not only to hunt and fish for his subsistence, but to be, in a great measure, his own artificer, as well as the guardian of his private and public right, must be superior, in point of general understanding, to those vast bodies of Europeans whose intelligence the division of labour has confined to a detached article of manufacture, or to the merely servile operations of agriculture. Indeed, all the national transactions with the Indians, shew them to possess great acuteness, and no small share of what learning cannot bestow, common sense. How seldom will you find (I do not say among the vulgar, but among the polished orders of society) better specimens of well formed ideas, and of genuine eloquence, than are frequent in the Indian talk.

If, on the other hand, their manner of life be considered as presenting the decisive obstacle, this opinion supposes it much more difficult to alter outward habits than inward principles. Christians will not dispute that the Gospel can and does transform both the heart and the character; yet it is thought unable to overcome a propensity to wandering from place to place. The plain meaning of the objection, therefore, is this: That some means, more powerful than the Gospel, must be applied to civilize the Indians, and prepare them for its reception; for if it be admitted that the Gospel can civilize as well as save, the objection falls at once to the ground. But if its power to civilize be denied, whilst its power to save is admitted, it becomes the objectors to shew the reason of this distinction; and also what those more effectual means of civilization are. Be they what they may since the Gospel is excluded, they must be merely human; and then the principle of the objection turns out to be this:—That the "wisdom of man" is better adapted to civilize the Indians than the "wisdom of God!"

Further: the objection supposes that savages are to be civilized without any religious aid:—For whatever arguments prove the utility, in this matter, of Religion at all, conclude, with tenfold energy, in favor of the Religion of Christ. But to neglect the religious principle, would be to neglect the most potent auxiliary which can be employed in managing human nature, and to act in the spirit of that wise philosophy which would erect civil society upon the basis of Atheism.

It would swell this note into a dissertation, to state the various considerations which militate against the idea of civilizing the Indians before we attempt to Christianize them. But granting this for a moment to be necessary, who shall effect it? Philosophers? Merchants? Politicians? If we wait for them, the sun will expend his last light, and the business be unfinished. The Indians have had intercourse with the Whites; in the concerns of trade and policy, nearly two hundred years, and most of them are as wild as ever. To put off evangelical missions to them, till, in the ordinary course of things, they become civilized, is, therefore, equivalent to putting them off for ever.

2d.—If the opinion, that the Gospel can succeed only among civilized people, receives little countenance from reason, it receives less from Scripture.

No such restriction of its influence is contemplated in Prophecy. Its universal reception is the subject of numberless predictions; but they contain not a hint that the want of civilization shall be such a bar to its progress as is commonly imagined; on the contrary, it is expressly declared, that the most roving and untutored tribes shall rejoice in the Messiah's salvation, even while they retain their unpolished characters and manners. "Sing unto the Lord a new song! let the wilderness and the cities therefore lift up their voice, the villages that Hedar doth inhabit! let the inhabitants of the rock sing! let them shout from the tops of the mountains!" beyond all controversy, the general sense of the Prophet, in the words of that elegant scholar, Bishop Lowth, is, that the most uncultivated countries, and the most rude and uncivilized people, shall confess and celebrate, with thanksgiving, the blessing of the knowledge of God, graciously imparted to them: and he particularizes, as an example, those wild Arabs, who, in every point of comparison, were as inaccessible to the Gospel as the American Indians.

No such restriction was thought of by the Apostle Paul: he was a debtor, not more to the Greeks than to the barbarians. He maintained that, in the body of Christ, there is neither Greek nor Jew, Barbarian, Scythian, bond nor free: a position which evidently assumes, that Barbarians or Scythians might be Christians no less than Jews or Greeks, bondmen or free.

No such restriction is to be found in the commission which the Lord Jesus hath left his Church. Thus it runs: "*Go and teach all nations; Go ye into all the world, and preach the Gospel to every creature*;" manifestly every human creature, for such only are objects of the Gospel salvation. Not a syllable about civilization, and unless it can be proved that Indians and other savages are neither nations nor human creatures, or, if they are, that they are in no part of the world, the prejudice we are combating must be abandoned as in direct opposition to the will and the commandment of Christ.

Such a restriction, moreover effaces the chief character and glory of the Gospel, viz. that "*it is the power of God to salvation*," were it, what many take it to be, a system of mere moral persuasion, of cool, philosophic argument, the case would be different, and the prejudice just. Indians and Hottentots are, indeed, rather rough materials for a religion cantly styled *rational*, but whoever knows any thing of real Christianity, knows, that the conversion of a sinner is the exclusive work of Jehovah the Spirit. It is this principle, and this alone which makes the preaching of the word to men "*dead in trespasses and sins*," a reasonable service. To say that the Gospel cannot succeed among a people not previously civilized, is to say, either that it is not in the power of God, or that there are some things too hard for Omnipotence.

3rdly.—This opinion, dissonant from reason and Scripture, is also contrary to fact. Was the world universally civilized

when Christianity was promulgated? or did it prosper only in civilized countries? what were the ancient Getales in Africa? the Sarmatians and Scythians in Europe? If we can credit history, they were as remote from civilization as the American Indians. Yet among these, and other nations equally uncivilized and savage, had the Gospel in the time of Tertullian, established its reign, and in Britain it penetrated into those places which Roman arts and arms had never been able to reach.

This general assertion might be amplified in an interesting detail, and might receive additional force from the sanctions of modern history. But either would protract to an immoderate length, a note already too long. We may, however, ask why the Gospel should be unequal to the effects which it formerly produced, and of which its friends made their just and unanswerable boast? let us fairly rest the experiment, whether the cross of Christ has lost its influence on barbarian minds. Instead of waiting till civilization fit our Indian neighbours for the Gospel, let us try whether the Gospel will not be the most successful means of civilizing them. The grace of the Lord Jesus will do what philosophy and the arts will never do; tame the wild heart, and there is no doubt of a corresponding alteration in the conduct. One Christian institution alone, the Holy Sabbath, will go farther to civilize them in a year than all human expedients in a century. Driven continually before an extending frontier, their manners debauched by the commerce of unprincipled Whites, their number diminishing by war and by vice, the only alternative which seems to be offered them is Conversion or Extirpation."

The reasoning of the above is so applicable to the same circumstances in India, that I am sure you will have a sincere pleasure in giving this Letter a place in your useful JOURNAL, of which I am, though far removed from the busy Capital, a sincere Well-wisher and Daily Reader

Central Provinces.

A CHRISTIAN.

Proctor's Fees.

SIR,

To the Editor of the Calcutta Journal.

As to the extent of human power, which is involved in the question put to me by your Correspondent "*AN ERSMITH*," in your JOURNAL of to-day, I can only say, that it is as unlimited in one respect, as it is limited in another; for when a person is inclined to follow his own inclinations, without regarding any Laws, either Human or Divine, such person is capable of doing any thing.

With respect to a Proctor's powers, he is vested with none by means of which he could compel the payment of any thing beyond his just and accustomed fees. And as for charging, in many cases, according to a person's circumstances for work and labor &c. there is nothing illegal in it, nor unconscionable, nor can imposition be said to attach to the practice. It is what persons in all professions invariably do. The Minister who concludes the ceremony, which the Proctor paves the way to, expects his fees, and receives them, although I believe none are sanctioned by Ecclesiastical authority. From persons in unlimited circumstances he expects to receive more than from persons whose circumstances are otherwise.

Is there any more extortion or imposition in a Proctor merely charging his Client according to his circumstances, than in a Minister expecting and receiving his fees under like circumstances? I presume not.

As to "*prudence*" and "*economy*" they are certainly very convenient terms for those to make use of, where parsimonious habits become so notorious as to draw upon them the attention of their neighbours.

Having already perhaps proceeded too far, I shall say no more at present, but merely add, that I was not actuated by angry feelings, in replying to your Correspondent's first address, nor am I so actuated now.

The Profession at large were charged with imposition, and I considered it my duty to take up my pen in the general cause.

JUNE 6, 1822.

ONE OF THE FORTY.

ASIATIC DEPARTMENT.

—561—

Official Impartiality.

JOHN BULL—THE GOVERNMENT GAZETTE—AND THE JOURNAL.

About three years ago, we were in the habit of receiving, from various Military Friends, Reports of the Proceedings of Courts Martial and General Orders, published at the Military Press of Government, so that they frequently appeared in the pages of the CALCUTTA JOURNAL before they were published in the GOVERNMENT GAZETTE. This being observed, and considered irregular by the proper Authorities, whose duty it was to watch over the interests of the Government Press, we received intimation of its being likely to be interdicted, and learnt soon afterwards, that the Managers of the Military Orphan Society, to which Institution the GOVERNMENT GAZETTE Press belongs, had a Meeting, and it being their opinion that the first publication of General Orders or other Official Documents in any other than the Government Paper, must tend to lessen the interest and consequently reduce the profits of that Print, they made interest to have the practice put a stop to.

We were accordingly, soon after this, informed by the Military Friends to whom we were indebted for this information, that it was no longer in their power to furnish us with the Orders before they appeared in the GOVERNMENT GAZETTE. When the reason for this was assigned, namely, a desire on the part of the Managers to promote and protect as much as possible the interests of the Orphans committed to their charge, we could not but cheerfully acquiesce in a measure resting on such excellent foundations; and from that period to the present, we have abstained from ever asking the slightest assistance that might interfere with the exclusive information of the GAZETTE published by Authority.

Times are changed, however, since then;—and though the secrets of Government are carefully hidden from our profane view, the mysterious veil is opened to the BULL, who is permitted to revel in all the enjoyment of demi-official favours. Lately, indeed, as if grown restive from high feeding, and proud in proportion to the excess with which he has been pampered, he has set himself even above the Government Editor; and presumes to know, much better than he, all that is passing, whether at the India House, Board of Control, Council Chamber, or other closed Courts, affecting an accuracy which would lead the world to conclude that the Government Editor was officially defunct, and that JOHN BULL was now the only Official organ of all the Public Functionaries who had a secret to let out of their green boxes, or who desired to give some proof to the Public of their connection with, and approbation of, the channel chosen by them for the enjoyment of their especial favours.

What are the particular claims of the said BULL to such distinction, we are at a loss to discover. In critical or elegant learning, the GOVERNMENT GAZETTE is certainly not its inferior. In Science, the joint blunders of their star-gazing Correspondents place them exactly on a par. And if the BULL has its Daily Report of the Weather at Kedgee, the GAZETTE has its Weekly Table on the same subject from the Office of the Surveyor General, which is fully, as is interesting. If "devotion to the powers that be" is the great virtue that recommends the one, surely the other is still his equal:—Indeed, on a review of all the leading opinions of each, whether in Indian or European Politics, whether condemning the licentiousness of our Eastern Press, and recommending a Censorship or Transmission for the slightest offences, while they cry out against Blasphemy in one column and publish Parodies on the Scriptures in the next;—or in any other particular, we think the GOVERNMENT GAZETTE published as it is avowedly by Authority, long established, respectfully conducted, issued to the Heads of Offices, looked up to at home as the organ of Government, and belonging to an Orphan Society, whose interests both the Government and every Military Servant are bound especially to promote;—in all these respects, we say, that it is a far more appropriate channel for Government purposes than the JOHN BULL, which is

not avowedly published by Authority, not long established, not so well conducted, not issued by Government to Heads of Offices, not looked up to at home or any where else as an Official organ or record, and the profits of which go to half a dozen individuals who have neither Widows nor Orphans to support, and whose professed object (a laudable but not a charitable one) is to make a fair return of so much per cent, on the capital embarked, without caring how much of the worst parts of the EXAMINER, or the SLAP AT SLAP, or the indecent verses of the POET DUE (all of which have appeared in its pages,) or any other "blasphemous and seditious trash" as those have been often called, are made use of, provided the Editor can amuse his Readers, and the Proprietors reap their profits in the expected dividend.

We do not wish to say any thing disrespectful of the Editor or his Honorable Employers, whom we believe to be, both in private life, and in the due performance of their public official duties, unexceptionable men;—but we speak of the JOHN BULL as a Paper set up by one Association, professedly to put down and extinguish the CALCUTTA JOURNAL; and utterly failing in that wise and liberal project, transferred to another Association, who look on it as a mere money-speculation, as much so as if it were brick and mortar; and who, though they have shewn no indication whatever of the rancorous spirit of their predecessors, yet being all engaged in other pursuits, and all we believe in the service of Government, cannot possibly devote the same attention, or display the same zeal in any opinions they may entertain on public subjects, as might be ventured by those who were alike independent of all other occupation and all other sources of subsistence.

Under all these considerations, therefore, we are at a loss to discover what JOHN BULL has done to deserve a pre-eminence over the GOVERNMENT GAZETTE, as the channel of Official Information on almost all topics that are permitted to be spoken of; or why he should now be granted a privilege,—that of publishing General Orders before they appear in the Gazette,—which was interdicted to us, on the same ground that must still exist, namely, the duty of the Managers of the Orphan Society to confine that privilege exclusively to their Paper, so that the interests of Orphans entrusted to their charge might not be injured by any circumstance which they could prevent. If this should meet their eye (and the hope that it will, is the chief inducement to our mentioning it), we call upon them to act at least with IMPARTIALITY towards all. JOHN BULL is of course not to be blamed for publishing any information he can procure, whether from official, demi-official, or private sources; but if he be permitted to do this with a species of information,—Government Orders,—which it is in the power of the Orphan Managers to claim the exclusive use of, for prior publication at least, we hope they will grant to us the same licence; until they can shew that the prior publication of such documents in the JOURNAL would be more injurious to their Funds than their prior publication in the JOHN BULL.

We have been led into these remarks from seeing in the JOHN BULL of Saturday the Report of the Court Martial on Lieutenant Exshaw; which has not yet appeared in the GOVERNMENT GAZETTE. Having done this, however, we republish it for the Readers of the JOURNAL, who will now understand why we are occasionally anticipated in information that can only be obtained "through the favour of Secretaries and Public Officers to the Government," whom to suppose sufficiently human to be thus influenced like other men, was of late called—but not proved—"a false, scandalous, wicked, and malicious libel;" and yet, if we were to say that all the Public Officers of this or of any other Government, were so pure and immaculate, that neither interest, favor, caprice, or dislike, ever influenced their thoughts or actions, we are quite sure that it would be more false, more wicked, and in our estimation more libellous than to suppose them subject like all other men, to possess a portion of the virtues and a portion of the failings that are inseparable from frail humanity.

But, to the Report of the Court Martial,—of which the following is a Copy:—

General Orders by the Commander in Chief, Head quarters, Calcutta, June 5, 1822.

At an European General Court Martial assembled at Fort William on Monday the 6th May, 1822, of which Lieutenant-Colonel M. Shawe, His Majesty's 87th Regiment, is President, Lieutenant J. Exshaw, 2d Battalion 20th Regiment Native Infantry, was arraigned upon the undermentioned Charge; viz.

Charges.—"I charge Lieutenant Exshaw, of the 20th Regiment Native Infantry, with conduct unbecoming an Officer and a Gentleman, in having recently propagated in this Settlement, reports calumnious and derogatory to my honor as an Officer and Gentleman, by asserting, that in his presence, Lieutenant Kirby, of the Corps of Artillery, when doing duty here as Engineer, had addressed to me language and menace of a gross and insulting nature, which, as having ever been so addressed to my hearing or knowledge I declare to be absolutely and scandalously false.—I further charge Lieutenant Exshaw with ungentleman-like conduct, in asserting this calumny with the view and purpose of bringing my character into discredit and disrepute at this particular juncture, upwards of five years having now elapsed since the period adverted to, during which time I have been doing duty and living on terms of social intercourse and intimacy with the Officers of the Regiment stationed here, and the Gentlemen of the Civil Service and Settlement generally, meeting Lieutenant Exshaw in the society, and recently invited to the Military Mess of which he, Lieutenant Exshaw, was a member."

Fort Cornwallis, } (Signed) J. M. COOMBS, Major.
Nov. 2, 1821. } 23d Madras Infantry & Town-Major.

Upon which Charges the Court came to the following decision:

Sentence.—"The Court having maturely weighed the Evidence before them are of Opinion as follows:—

"Upon the First Charge the Court find the Prisoner, Lieutenant Exshaw, of the 20th Regiment of Bengal Native Infantry, Guilty of conduct unbecoming an Officer and a Gentleman, in having recently propagated in the Settlement of Penang, Reports Calumnious, and Derogatory to the Honor of Major Coombs of the 23d Regiment of Madras Native Infantry and Town-Major of Penang, as an Officer and Gentleman, by asserting that in his presence, Lieutenant Kirby, of the Corps of Bengal Artillery, when doing duty there as Engineer, addressed to him (Major Coombs) Language and Menace of a gross and insulting nature.

"On the Second Charge the Court is of Opinion, that the Prisoner Lieutenant Exshaw is not Guilty.

"The Court having pronounced the Prisoner, Lieutenant Exshaw, Guilty of so much of the First Charge as is recited in the Finding, do Sentence him to be suspended from Rank and Pay for Six Months (Calendar)."

Approved, (Signed) HASTINGS.
Remarks by the Commander in Chief.

"It is laudable in the Court to throw into the scale for a Prisoner every consideration which may operate in his favor; and on that principle the absence of a Witness, whom Lieutenant Exshaw represented as material, has had proper advertence. At the same time, it is to be noticed, that Mr. Cracroft's deposition could not have been essential. Not having been present at the transaction to which his Evidence would refer, he could at most have only sworn that Lieutenant Kirby had avowed to him the offensive language asserted to have been used to Major Coombs: But it is obvious that testimony open to the supposition of misconception on the part of Mr. Cracroft, or of Thoughtless Exaggeration on the part of Lieutenant Kirby, could not for a moment be set against Lieutenant Kirby's denial upon Oath of the simple Fact on which the Question was to turn. Lieutenant Exshaw has, therefore, not suffered any real disadvantage: The observation is made, in order that, on any future plea of incompetent defence, thro' the non-appearance of a Witness incapable of being produced, the probable importance of the unattained tes-

timony may be inferred from the circumstances of the case and not taken on the declaration of the Prisoner.

"The Commander in Chief concurs entirely in the *Animadversion* so justly pronounced by the Court on the discreditable Spirit of Party manifest in various particulars developed by this Trial. As the Reputation of Major Coombs has been so thoroughly vindicated, His Excellency may permit himself to adopt the Opinion professed by the Court, that Lieutenant Exshaw was imperceptibly and unconsciously led astray by the tone of his Seniors; who ought thence to reflect on the Mischief of an intemperate Example. On that principle, the good Character of Lieutenant Exshaw should recommend him to still further allowance: And, trusting that the present Lesson will sufficiently inculcate the necessity of Candor and Caution, the Commander in Chief remits the Penalty awarded.

"Lieutenant Exshaw is released from arrest, and directed to return to his duty.

W. L. WATSON, Acting Adj. Genl. of the Army.

Indian News.

Madras, May 25, 1822.—After the high encomiums that have been so justly lavished upon the Nilgherry Hills, as a climate particularly conducive to the recovery of health, it almost seems presumptuous to advert to another spot which seems equally entitled to the public consideration and patronage. A Correspondent has kindly favored us with the Thermometer of a range of Mountains, called the Sherwah Hills, distant about six miles North from Salem—their vicinity to which gives them a peculiar advantage, and one which is enhanced by their comparative proximity to the Presidency, being about 210 miles. Our Friend says "the Hills are now (16th May) beautifully green, and we have arrived just in time to eat the Raspberry and Blackberry, not surpassed in flavour even in England."—The summit of the highest that our Correspondent has yet visited, is about 5,300 feet above the level of the sea. We are promised a more minute description from a party who propose visiting them, which, on receipt, we shall have much pleasure in laying before our Readers,—although we doubt not, that a reference to the Thermometer will tempt some of our Invalids, to whom a Trip to England might prove extremely inconvenient, to make the experiment.

Register of the Thermometer on the Sherwah Hills, six miles North of Salem, taken in the shade between the inner and outer Canals of a Tent, for five days in May, 1822.

| Date. | 6 A. M. | 9 A. M. | Noon. | 3 P. M. | 6 P. M. | 9 P. M. |
|-------|---------|---------|-------|---------|---------|---------|
| May 5 | *90 | †71 | ‡71 | 71 | 71 | 67 |
| 6 | 58 | 69 | 77 | 73 | 71 | 65 |
| 7 | 58 | 69 | 72 | 73 | 70 | 64 |
| 8 | 60 | 71 | 73 | 76 | 69 | 65 |
| 9 | 60 | 72 | 75 | 77 | 71 | 65 |

* At the bottom. † Half way up. ‡ On the top.

Madras Gazette.

Indigo Season.—The following are Extracts from letters received, respecting the Indigo Season, which we promised in yesterday's HURKARU.

Dacca.—Considering every thing, we have as yet had no reason to complain, we ought rather to be satisfied; although our Kishnagur friends are much earlier, and their crops will be more productive. The advantages resulting from early crops, is every thing at this critical period, as a few days determines our fate—prosperity or adversity; nevertheless we hope for the best, and if the rains do not come on earlier than usual, we will be tolerably safe.

Jessore.—When I say that our most sanguine expectations are likely to be realized, and knowing as you do, that this came from one of the BLUE SCHOOL, who are not at all times the most satisfied of mortals—it says a good deal.

Monday, June 10, 1822.

—563—

Purneah.—Commercolly.—My last referred you to a former letter, detailing the particulars of our expectations; further, remarks would only be a repetition of my previous statements, therefore the only news I can give at present is, we shall commence harvest about the 15th or 18th instant.

Kishnaghur.—We have tried cutting, for an experiment although on many former occasions, we would have thanked Providence to have the Plant at this season, even as it now is. A few days more, will enable us to commence generally, say on the 12th or 15th of this present month.—The crop is prolific in appearance, even beyond the remembrance of any at this station—but here we must pause—as there are many vicissitudes between the “cup and the lip.”

Ghazepore, May 26, 1822.—In the total absence of all that can interest or entertain, in a dull and cheerless cantonment, I am at a loss what to transmit in the shape of news, as I have actually nothing more than the following subjects to expatiate upon.—The weather has been lately sultry and oppressive in the extreme, though the station is tolerably healthy, considering the absence of the refreshing breezes we were accustomed to at this season last year,—fevers and dysentery are the prevailing disorders.—Accounts from the Indigo plantations in the vicinity are such as speak a generally favourable season, though all complain of the extreme heat of the atmosphere, and the entire stagnation of the air. The Ganges is rising fast.—Letters from Chunar and Benares give distressing accounts,—they state that a fever, accompanied in most cases with delirium, has been very prevalent. The bazar prices continue moderate. The spirit of enquiry and curiosity is busy amongst us in consequence of our approaching march to Nagpore;—the state of the roads—nature of the climate and country—and the manners and customs of the inhabitants are the daily topics of conversation and investigation. A letter that I have seen from an intelligent person some time resident at Nagpore mentions, that the barracks for the European Troops are nearly completed, and though temporary are commodious, that the station is progressively rising to a state of high improvement, and very healthy, though necessities of all kinds are excessively dear, and vegetables scarce.

Several cases of Hydrophobia have occurred in the city of Ghazepore, attended by circumstances of the most distressing and fatal nature, and at Mahomedabad three natives have fallen victims to the *coup de soleil*, within the last two days.

New Publication.—We understand, that there is now in the Press, and will shortly be published, RAMMOHUN ROY'S Final Appeal to the Christian Public, in which the Author brings the controversy between him and the Missionary Gentlemen to a conclusion. This work has been expected for some time with considerable anxiety, both on account of the importance of its subject, and as affording an additional criterion of the progress that may have been made by this learned Native of India, admitting the doctrines of our Holy Religion.—*Harharu.*

Express.—Another Express was received yesterday (Friday) at the Government House from Bombay, enclosing Dispatches from the British Charge d'Affaires in Persia. They are supposed to relate to some private transaction, and to have no reference whatever to any matters connected with European Politics. It appears that in consequence of some incivilities shown to Captain Willock at the Persian Court, he had demanded his Passport, as he conceived, his further stay would be inconsistent with the respect due to his official situation, but it is expected, we believe, that the proper explanation will be made, in order to induce him to remain.

Stock Jobbing.—There was much commotion, we understand, in the Bazar yesterday, in consequence of one of the most respectable Shroffing Native Establishments, supposed to have lost greatly by Stock Jobbing, and consequently there was little business done. We have not heard the particulars.

Dinapore.—Extract of a letter from Dinapore dated 1st June:—To commence in true newspaper style, we were visited

yesterday by one of the severest storms ever known. About 1 P. M. a furious North Wester commenced, and in less than an hour, scarce a single Boat on this (the lee) shore, escaped. My Budjra, Baggage, and Horse Boats were all dashed to pieces, fortunately I had not embarked my Horses, but most of my other property has either been lost, or so much injured, that it will be of little use. If participation in calamity could lessen the weight of it, I have, God knows, fellow-sufferers enough. The shore, as far as the eye can reach, is covered with wrecks, and the loss must amount to Lacks. No report has yet been received from Patna, but it is supposed that the destruction there must have been still greater than at this place.—*John Bull.*

Seizing Fish.

To the Editor of the Calcutta Journal.

SIR,

The Letter published in the JOHN BULL, signed AN ENGLISHMAN, and re-published in your Paper of the 25th ultimo, appears to have created a mighty fuss. This Saxon Gentleman seems, on the mere *ipse dixit* of a Dandy, (the very best authority no doubt), to tax the whole of the *Sab Logue* with the common practice of seizing fish, without making any remuneration for them.

Now, good Sir, I have travelled a good deal in the boating way, in the lower Provinces of Bengal, and I never yet found a Fisherman, who would not gladly come, when I took the trouble of calling him; but when I employed my servants, or *Dandies*, to perform this trifling job, I never could get a fellow to come near me. Not to mince the matter, but to use as few words as need be on the occasion, it is our *rascally* servants, and *Dandies*, who plunder these poor devils of *Mutchosahs*, and not the *Sab Logue*. For this very crime, to which I may also add plundering *Ghyruts* Boats, I have often been obliged to see my people severely punished.

I beg also to inform the Englishman of another pack of gentry, who lay the poor Fisherman's Boats under fearful contributions. They are the *Mangies*, *Dandies*, *Burgundanz*, and *Chupprassies* attached to the *Gerdwarry* Boats of the Police, Salt, and Customs.

The Ghauts of the two latter, especially Customs, have increased wonderfully in my time, and are now swarming in all directions, over the whole face of the country. By the bye, the Marquess Wellesley would not allow of the increase of these said Custom Chokeys in his time. Can you, Sir, or any of your Correspondents, tell me what His Lordship's reason was for this? But you will say I have been *gallivanting*, and to the old story. I would recommend the Mofussil Authorities, and Heads of Offices, to watch vigilantly over the different people placed under their control and management, and masters to have a strict eye over their servants;—this being properly done, you will find the Fisherman will not have much reason to complain of his situation in life.

When on this subject I should like, if it was not contrary to *Hoyle*, to give a gentle hint to Officers commanding Provincial Battalions, to look sharp after small parties detached from their Corps, under the command of Native Officers, to any distance from Head-quarters. A Bazar *Moodie* under the clutches of these Gentlemen has sometimes his weak mind astonished.

I am, Your's, &c.

Mofussil,
June 1, 1822 }

AN OLD HAND IN THE WATCH.

P. S.—I perceive the BULL has engrossed all the *Luckipore* News. Perhaps the Editor may want *Baftas* as well as News; and if so, I know who can supply him cheap.

Query.—What sum is collected annually by Natives in the name of Customs, within the verge of the Chokeys of this country, that does not enter the coffers of the Honorable Company?

Lines.

Written in a House once inhabited by a celebrated Historian.

Where bright-winged squadrons guard an ancient square,
Which still a blest Apostle's name doth bear,
A mansion, dear to Heaven, majestic stands,
And all the homage of my heart commands.
Hail, reverend Pile! around thine honoured head,
With blended flowers, the living and the dead
Twine their fair wreaths, and wake my humble lyre,
To glow with pure, though not poetic fire,
Here Camden wrote; to chase oblivion's night,
Th' historic Muse unveiled her sacred light;
But little deemed, a more resplendent flame
Would dim her lustre, and eclipse her fame,
A fairer light illumines this gladdened place;
'Tis virtue's smile, it beams from Laura's face;
A brighter glory gilds the glowing skies;
Truth's radiant beams, enshrined in Laura's eyes.
The flame of classic lore in Camden shone,
But truth and virtue sanctify the throne
Of Laura's heart, attempering every grace
Sweet as the smile that lights up all her face,
O speak, my timid yet empasioned lyre!
Compared with beauty's ray, with virtue's fire,
How poor is learning! Tell me then no more,
That Camden's Muse delighted here to soar;
This house is Laura's home; enough for me,
Her friendly voice to hear, her witching smile to see.

Berhampore.

H. S. B.

OCCASIONED BY WRITING THE FOREGOING.

O wonder not, sweet Girl to hear
I poured at Laura's feet my lays;
Can ought, to Myra's gentle ear,
Be sweeter than a Sister's praise?
By love, e'en more than nature, joined,
Though twain, you seem but one to be;
So closely knit, so intertwined,
That praising her is praising thee,
Nor shall Louisa go unsung,
To thee by equal bonds allied;
Affection's hand her bosom stung,
And placed her at her Myra's side.
Ye loved, ye loving Sisters, hail!
For you my prayers, my hopes shall soar;
Till Life, and thought, and memory fail,
And Friendship's holy charm be o'er.

Berhampore.

H. S. B.

Marriage Rings.

Sir, *To the Editor of the Calcutta Journal.*

You have lately given us some excellent Letters on the very high and arbitrary Fees charged for Marriage Licences. As connected with the same subject, and in hopes of procuring redress, permit me to ask, through your Paper, why the Jewellers of this City charge so exorbitant a sum for thin Hoops of Gold, the moment they conjecture that a Marriage is the cause of the purchase. This is a real evil, and I trust the bare mention of it in your Paper will bring about a cure.

I have in my Drawers, the Ring which was given to my Grandmother on the day of her Marriage; but a young Lady, a very particular Friend of mine, has this-day refused to appear in Church, if I offer so substantial, (or as she says clumsy) a one; and insists upon having one of the very smallest dimensions. For such a Ring I made enquiry at Messrs. H. and Co. but lo and behold! they charge me 5 Gold Mohurs for what cannot cost as many Rupees.—I am, Sir, Your's, &c.

June 8, 1822.

RING-DOVE.

Drama.

Having been prevented from attending the Theatre on Friday Evening, as we had intended, we think it necessary thus to explain the omission of a Dramatic Report, lest it might be thought that our interest in that excellent and agreeable Institution were lessened.

A Bachelor's Real Grievances.

To the Editor of the Calcutta Journal.

Sir,

I beg you will give me leave to condemn publicly, in your JOURNAL, the illiberal practice I shall describe, which prevails in Society in this Country.

I am one of those Beings commonly called Bachelors, who are doomed in this Country to pass the greatest part of their time in solitary wretchedness. At home, Bachelors are greatly independent of Matrimony for Society, and the means of exercising the social and endeavouring affections: for they can enjoy both in the circle of their own families, or the families of others, Not so in this Country of exile and transportation. If a man be not married, he has no alternative but to associate with a male chum, or female companion, or live the greatest part of every day and night in solitude.

But this is not the cause which has induced me to complain through your JOURNAL. It is the illiberal construction put by Society on the motive of almost every thing a Bachelor may do or say that can have any reference to Spinsters. If he build a house, or furnish a house, or set up an equipage, or get a large bed for the accommodation of his married Friend who may visit him, it is merely a wife-trap, and preparation for marriage, and he is laughed at and ridiculed. If he be hospitably disposed, and wishing to promote social convivial intercourse at the Station, and should give an occasional entertainment—it is all to show off, with a view to getting a wife. If he pay the common civility and attention which is expected from every Gentleman to a Lady, to one or all the Spinsters at the Station, it is a settled thing that he intends to pick and choose whom he likes from among them. If he drive a Spinster in his Buggy or other Carriage, it is beyond a doubt that he is to be married to her. And if he express the laudable and natural desire of getting happily united in the holy state of Matrimony, hence it is asserted he is determined to marry any one that will take him. Must not these circumstances be very unpleasant to the feelings of a Gentleman? I have no doubt the Spinsters have their grievances of this kind too—and I do sincerely sympathise with them. I can despise the petty malice of spiteful minds; but it is painful to be actuated by such feelings.

Your's Obediently,

May 30, 1822.

A BACHELOR,

Births.

At Bellary, on the 12th ultimo, the Lady of T. FORSTER, Esq. Surgeon of His Majesty's 46th Regiment, of a Daughter.

At Madras, on the 16th ultimo, Mrs. L. GRIFFITHS, of a Daughter,

At Dindigul, on the 9th ultimo, Mrs. C. W. SWARTZ, daughter of Quarter Master Serjeant JOHN KEMMEL, of the 4th Native Veteran Battalion, of a Daughter.

At Colombo, on the 8th ultimo, the Wife of Mr. DIONISIUS DE NEVS, of a still-born Daughter.

Deaths.

On the 5th instant, Mr. J. THOMPSON BELL, aged 43 years.

On the 5th instant, Mr. JOHN IMRAY, Boot and Shoe Maker, aged 39 years and 3 months.

At Madras, on the 21st ultimo, SARAH LEDWARD, the Wife of HENRY JOHN WARDEN, Esq. and niece of the late Dr. DENNAN, of Mount-street, Grosvenor Square, after an illness of less than two hours, aged 33 years.

At Madras, on the 17th ultimo, Mr. JOSEPH HENRY RODGERS, a Clerk in the Government Bank.